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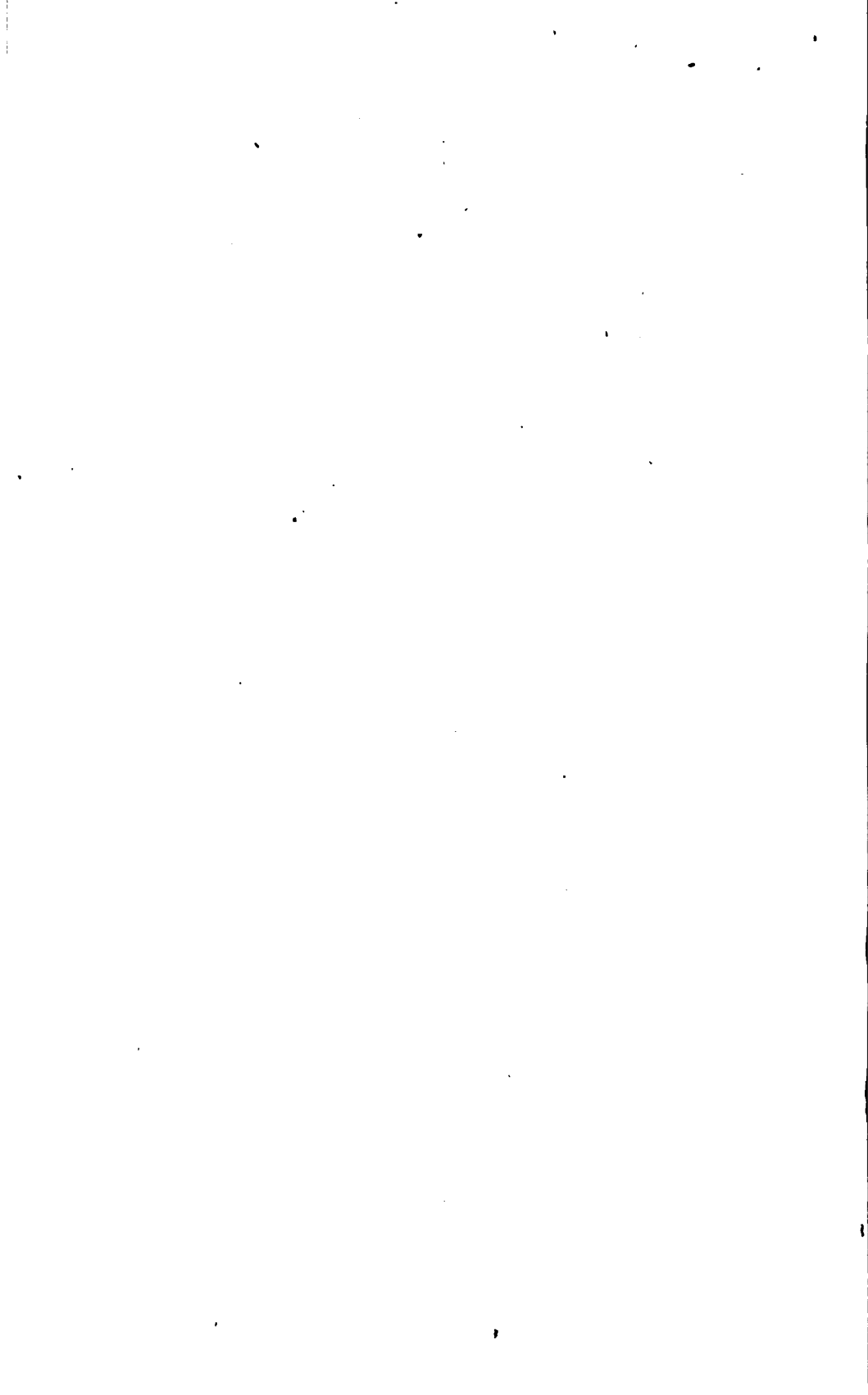
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Geo. Fred. Holmes

CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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CITY OF NEW YORK.

IN TWO VOLUMES.

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PREFACE AND INTRODUCTION.

THE appearance of a Hebrew Grammar, claiming to be a critical one, will not, it is thought, in the present state of philological science, prove entirely unacceptable. Indeed it might somewhat savour of affectation, were the author to offer any apology for the publication of his work in a period so productive in all the departments of literature; since it has been undertaken, and by the permission of the Almighty so far completed, with the design of meeting the urgent demands which the improvements effected in every branch of general philology now make on the cultivators of the Hebrew language for its further and more philosophical developement. With this view of the subject always before him, it has been the author's constant aim, to analytically investigate, and synthetically exhibit and explain, those laws which give rise to the phenomena of formation and inflection presented by one of the most natural and regular of languages; and at the same time incidentally to point out its surprisingly intimate connection, both lexicographical and grammatical, not only with the other Shemitish languages, but also with those of the Japhetish or Indo-European stock,—thereby laying open to the view of the future investigator in this interesting field of research the rich mine of discovery which awaits him. How far the present work may have succeeded in effecting these important purposes, it must be left for the candid and impartial critic to state, and for time to decide.

The period has now gone by when a grammar was regarded as complete which exhibited the etymological and syntactical forms of a language as phenomena peculiar to itself, and whose sole merit consisted in the degree of diligence employed in collecting these facts, and the clearness of the arrangement in which they were displayed. In the present age, when philology, by means of the philosophical mode of treatment to which it has been subjected, is raised to the rank of a science, that grammarian will not be considered as having duly executed his task who does not enter upon the resolution of the phenomena of the particular language he undertakes to discuss, with the conviction that they are all necessary results of immutable and constantly operating laws, and with the intention of discovering and exhibiting those laws, and of applying them to the illustration of the

whole body of facts which the language presents; at the same time showing for what reason and in what manner certain forms are made to serve certain grammatical purposes, and how these forms have arrived at their existing state. By this method of proceeding, the grammar of an individual language, which must otherwise prove a dry collection of lifeless, arbitrary, and loosely connected facts, is reduced to a completely organized system, connected in the most intimate manner by internal and eternal bands with an entire science.

The honour of creating this new and splendid era in philology has been reserved for the nineteenth century, the distinguishing characteristic of which is an impatience of the circumscribed limits within which our less enterprising forefathers were content to move, and an ardent desire to extend the moral, political, and literary horizon to its utmost stretch. In the general struggle of all classes of men for the advancement and elevation of their several pursuits, the philologist has not remained idle. For, as an aspiring youth, not satisfied with the one-sided view of men and things obtained by even the most intimate acquaintance with all that pertains to his own country, travels through divers and far distant regions, and, after contemplating the exhaustless variety of their institutions and productions with the comprehensive glance of a world-historian, returns with his knowledge increased, his views enlarged, and his powers of observation sharpened, to his native land, where he meets with a thousand sources of interest and instruction which before from their very familiarity escaped his attention; so the philologist, to whose elevated aims the study of a few favourite tongues no longer suffices, turns his attention to that cradle of history, arts, and languages, the East,—and, having reached the banks of the remote Indus, by investigating the venerable tongues there still existing, discovers the means and the manner of exchanging their ideas which men have employed from the birth of time. With the knowledge thus acquired, he applies himself anew to the examination of his native tongue and of those more nearly related to it, whose structure now presents to his delighted view a philosophical symmetry and beauty of which before he possessed not the slightest conception.

The revolution thus produced within the last thirty years in the science of philology, is one which for magnitude and rapidity has not been surpassed in the history of the human mind. When the scholars of Europe directed their intellectual vision to that newly discovered star in the East, the Sanscrit, now so brightly illumining the horizon of philology,—and led on by its refulgent beams arrived at the classic soil of the ancient Hindu, where to their astonishment they recognised the scenery of their own familiar homes, and heard the well-known accents of their native tongues,—they began to anticipate a discovery of no less importance, than the means of demonstrating the correctness of those views of the fundamental connection existing between all languages, which had long pressed themselves on the attention of

critical minds. For, knowing as they did that languages are the product of the movements of the organs of speech, which are originated and controlled by the emotions of the soul,

"post effort animi motus, interprete lingua;"

and also that, as human nature is in all times and places essentially the same, so consequently is human feeling, they argued with justice that these results of the operations of the mind, however concurrent circumstances might cause them externally to vary, must nevertheless bear a strong internal resemblance to each other.

The real conditions of the difficult problem, the solution of which is the nature of that common bond of union between all languages whose existence has long been felt and acknowledged as certain, begin to be more clearly understood, now that the philologist, by a philosophical study and comparison of languages the most remote, is prepared to seek this intimate connection in something deeper than the mere outward form, viz. in the nature of the human mind, the primary cause of all language, and in the structure of the organs of speech, the universal instrument by which it is produced. The truth of the proposition is now fully established, that, as the logician in undertaking to discover and explain the laws of thinking, (the internal speech or language of the soul, depending indeed upon words, but not yet incorporated into sounds,) must examine into all the faculties of the human mind, watch with a deeply penetrating look their movements, operations, and progress, and finally display the results of his inquiries in a series of laws so systematically progressive that each one may serve as the foundation for that which succeeds it; in like manner the philologist, after an accurate investigation and comparison of the various powers of the mind, must discover in the relation of the physical senses to the external world, how the internal man becomes excited to cause the organs of speech to be set in motion, and in what manner these organs are impelled by his feelings to the production of articulate sounds.

At the very outset of his inquiry, he will not fail to recognise the important truth, that all the nations on which the sun shines in his daily course, from the subdued and patient Chinese to the untamed savage that roams the wilds of America, have the same purpose in putting their organs of speech in motion, namely, to embody in sounds the operations of their minds; and that those ideas and feelings which one nation wishes to communicate, another will likewise desire to convey. But that which remained undivided and unchanged in the harmony of thought and feeling, and dependent for its form on the subjective character of each individual nation, as soon as it is brought forth into the external world through the agency of the organs of speech, becomes diversified in a variety as boundless as the modifications which the voice and the movements of the organs themselves admit. Thus the ideas must necessarily break through their previous

harmony in order to issue forth embodied in sounds; and as these come in contact with the rest of the external world, the reaction exerts upon their formation a powerful influence. And hence the developement of these sounds,—which are produced by changes in the position or configuration of the organs of speech, as for instance the vowels, or by their actual collision, as the consonants,—although in all times and places essentially the same, exhibits itself under varying aspects, not only in the different languages of separate nations, but also in the often numerous dialects of a single tongue.

Accordingly the developement of consonants and vowels, considered independently of each other as the primary elements of speech, is the second point in the formation of language to which the attention of the philologist must be directed. And this will lead him by an easy transition to the discovery of those general principles on which is founded the combination of vowels and consonants into syllables. Here a much greater variety will disclose itself to him in the methods pursued by different languages than in the course of his preceding investigations; for in proportion as these articulate sounds remove from their internal source, and continue to render themselves independent by advancing further into the material world, the more extensively they become modified by external influences. Yet amid all this diversity of sounds and forms, he must not lose sight of their unity of origin, or shrink from the task of seeking out the clue to its discovery.

As the philologist thus pursues his investigations, and, prepared by the results of his preceding researches into the primary elements of language, proceeds to examine the further combination of syllables into words, he again enters upon a larger and at the same time an entirely new field. It must now be his object to ascertain, not only how syllables are combined, but also why they are combined as he finds them, and not otherwise; and not only what ideas such combinations are intended to convey, but also why they convey one idea rather than another. Indeed the philologist can scarcely be said to have fairly entered upon the study of language, till he comes to inquire on what account words are created, or in other words, wherein consists the connection between these external sounds and the internal impressions and operations of the soul which are their producing cause.

Since however the external sound belongs entirely to the material and the idea which it represents as exclusively to the immaterial world, the two stand at a distance so remote from each other, that the connection between them has hitherto been a complete *res occulta*; and such doubtless it will continue, so long as we shall remain ignorant of the nature of the union existing between the body and the soul. For the present therefore we must rest content with the ability to trace the connection of such of these representatives of ideas with their originals, as are rather imitations of material sounds than the

immediate production of the operations of the mind, viz. *onomatopées*; while that which exists between those words and their primary cause, whose origin lies in the activity of the soul, whether excited by sensation or reflection, is likely to remain for ever an impenetrable mystery. All that we can hope to accomplish in the vast majority of cases, is to find out the primitive idea or signification of a word for the expression of which the organs through the power of the soul were first set in motion; and when once the word with its individual meaning has been thus established as an integral part of the language to which it belongs, the formation of derivatives may be shown to take place on principles the determination of which is comparatively easy.

The improbability however of our ever being able to discover the nature of the connection between the objective word and the subjective idea which it represents, is no sufficient argument against its existence. On the contrary, that such a connection does exist, is proved by the fact, that a striking similarity and even identity of form is often presented by corresponding primitives in languages the most remote from each other; the origin of which resemblance, though not deducible from any circumstances of time or place, may yet be found in the relation borne by language to the human mind, which gives rise to the production of similar sounds or combinations of sounds by different individuals or nations, to denote the same idea. Still we must not expect to find this internal relation displayed in an objective resemblance of all languages to each other: since in the very moment of its birth an idea may be perceived in modes as various as the innumerable degrees in which mental developement and culture exist; and even when the original perception is uniformly the same, it is liable to be indefinitely modified through the influence of the external world on becoming incorporated into sounds. And thus we see that at the very outset of the word's creation there exists a reason why those sanguine expectations of the discovery of a genealogical band uniting all languages to a parent stem, which the brilliant results of their acute investigations have raised in the minds of some ardent cultivators of comparative philology, have hitherto been and will continue to be frustrated, so long as it is sought in the external form of the word itself, with the preconceived opinion that a given combination of sounds must of necessity express the same idea in one language as in another.

When once the word has obtained its expression, that which before was the exclusive property of the mind acquires a separate existence of its own, and is submitted to the cognizance of the senses by means of the organs of speech; and thus the sound and its animating idea become coestablished in the mutual relation of body and soul. Accordingly a repetition of the primary impression, by causing the organs of speech to be set in motion in a similar manner, results in the reproduction of the same sound or combination of sounds which it at first originated. These considerations enable us to understand

why it is that primitive words, which are the direct expressions of the operations of the soul, not having acquired a complete individuality, but continuing partially to retain their connection with the latter, frequently exhibit an astonishing similarity to each other in languages whose sources are to all appearance totally distinct. Again, as the points of resemblance afforded by an idea are numerous in proportion to the scope of its signification, we frequently find in the comparative study of languages, that although corresponding derivations may present an almost entirely dissimilar appearance, the examination of their roots, which are the more immediate reflections of the impressions of the soul, often proves them to be astonishingly near.

Primitive words, even after their establishment as the outward signs of ideas, are liable to mutations of various kinds: thus an individual, in endeavouring to render an idea objective by means of the same representative through which it was before communicated to him by another, may involuntarily change some of its elements; a process whose continued repetition is capable of producing essential alterations in the forms of words. These changes may be effected in two different ways: either by accidentally commuting nearly related sounds, i. e. those produced by the same or contiguous organs; or by neglecting one of the elements of a compound articulation, or adding another as an assistant, for the purpose of facilitating utterance. And this we may reasonably conclude to be the origin of the almost infinite variety of dialects of many single languages, and also of the numerous languages which spring from an individual stock.

Entertaining such views of the origin and progress of language, after a careful examination of the structure of the organs of speech, and of the relations which the products of their activity bear to their movements, and after watching the influences exerted by climate and other external circumstances upon the moral and physical condition of mankind through long periods of time, the inquiring philologist has been enabled to separate the effects of extraneous causes from the primary forms acquired by words as the direct expressions of the ideas conceived by the soul. These are the principles and the mode of investigation which have brought about the wonderful discoveries that characterize the present state of philological science, and which must go on producing others of increasing importance, whose magnitude none can presume to estimate.

The involuntary mutations in the forms of words to which differences of organization give rise in the attempts to reproduce the original combinations of sounds, doubtless suggested the notion of voluntary changes for the purpose of denoting ideas differing in a greater or less degree from those already embodied in words, although still bearing to them a direct and obvious relation. In this manner a comparatively few primitives are made to furnish the materials for constructing a multitude of new terms; the selection of similar expressions as the representatives of similar ideas being the natural

result of the constitution of the human mind. Hence a language containing but a moderate number of primitives may be extremely rich in its vocabulary, if the power of derivation exist in full force. Those changes which consist in the commutation, rejection, or addition of a vowel or consonant, may be called INTERNAL.

Again, a modified idea may be represented by the addition of another term to that which denotes it in its simple state; the two words, although severally retaining their independent significations, being made to serve as the expression of a single idea: this may be termed *inclination*. These two words in consequence of the simplicity of their joint signification may become united into a single compound expression; in the course of which either one or both may undergo some change from the original form, although adhering to it in the main: this is termed *composition*. The process may even be carried further, until at last one of the terms by parting with some of its principal elements is made to assume the appearance of an initial or final increment, at the same time surrendering its individual meaning, which is no longer distinguishable in that of the compound: this is called *afformation*. The mutations produced by this mode of designating related ideas may be denominated EXTERNAL. They are far more decided and important than those of the preceding kind; for as the word becomes increased, its objectivity is enlarged, and the greater are the changes it admits.

As a result of this variety in the modes of constructing expressions for ideas similar to those already denoted by words, we find that not only is derivation effected differently in separate words and classes of words in the same language, but also that a marked distinction in this respect exists in different languages,—*internal* changes prevailing chiefly or almost exclusively in one, and *external* in another.

We have two principal data on which to proceed in the attempt to distinguish the primitive word from its derivatives; these are its *signification* and its *form*.

First. In order to discover the primitive by means of its *signification*, we must seek out that idea lying as a common root at the foundation of all the rest, *from* which they have grown out in various directions, either as its branches or as newly formed independent stems, and *to* which they all admit of being reduced, however apparently remote from their original. This mode of proceeding is grounded on the fact that the conception of the modification of an idea must always be preceded by that of the simple idea itself, which immediately upon its birth in the mind obtains an external existence in the form of a word. The truth of this proposition is not disproved by the non-existence in a language of words corresponding to certain primitive ideas: for such terms may become obsolete, while their derivatives remain in use, and constitute an indispensable portion of the language; even as in the physical world a tree is seen to wither and die, after producing shoots whose branches flourish as widely as

those of the parent stem. In the course of the laborious investigations here pointed out, and which it lies chiefly within the province of the lexicographer to make, comparative philology is capable of furnishing assistance of the most important kind; since a radical word which has become extinct in one language is not unfrequently preserved in another of the same stock.

A plan similar to the above must be pursued in the attempt to deduce the *primitive meaning* of a word from the variety of acceptations in which it may be employed; that is, our researches must be uniformly directed to the discovery of that idea which forms the foundation of all the rest. And this will always be that which lies nearest the soul of man, and is most likely first to affect it; for the first activity of the organs is exerted to produce a primitive word, and the first causes of such activity are the earliest impressions of the soul.

Secondly. In endeavouring to ascertain the primitive by its *form*, we must seek out that word which presents the least complexity in its appearance. For as a mutual relation exists between the internal impression and its external representative, and as the first impression is invariably the simplest, the primitive word which corresponds to it must exhibit the greatest degree of simplicity in regard to the elements of which it is composed. To the question, therefore, whether the monosyllabic or the polysyllabic form of words is to be regarded as original, we would reply without hesitation, the former; for, though we may find ideas which are certainly primitive expressed in a language by words of a more or less complex appearance, they must nevertheless be susceptible of reduction to those simple forms from which the operation of various influences through an indefinite period of time has caused them gradually to deviate, until at length they have arrived at that state in which they first attract our observation. That essential changes in the forms of primitives do actually occur, is completely proved by a comparison of the prevalent forms of words in the chief great divisions of human speech. Thus the inflexible nature of the monosyllabic Chinese appears to forbid any modification of the primitive type even in derivatives. On the other hand, the interminable dialects of the aborigines of America present the majority of words both primitive and derivative in a luxuriantly polysyllabic form. The Indo-European and Shemitish stocks may be said as a whole to constitute a medium between these two extremes, although in this respect they differ to a considerable extent among themselves.

The changes to which a primitive word is liable are the modification of its original elements, addition, and rejection. These again are of two kinds, viz. those which a word undergoes in passing from one dialect or language into another, and those employed to indicate a deviation from the primary meaning. The changes of the first kind are not the result of the operations of the mind, but are involuntarily produced by varieties in the conformation of the organs of speech; as

however these varieties are of limited extent, so also are the changes of which they are the cause. The philologist, therefore, in tracing their origin need go no further than the structure of the organs, from which they arise; after examining these with attention, and ascertaining the precise nature and extent of the modifications to which they are liable, he must exhibit the results of his inquiries as the laws on which all such changes depend. But in order to penetrate the sources of that other class of changes which take place during the progress of derivation, this alone will not suffice; since those are the result of a deliberate operation of the mind, exerted to express, either by means of an internal change in the primitive word itself or by the addition of another word in an entire or fragmentary form, an extension or modification of the original meaning.

The discovery of the causes in which changes of the latter description originate, demands a much greater share of intelligence and application. The statement that the change of a certain consonant or vowel, or the addition of a certain word or syllable, is uniformly accompanied by this or that change of meaning, will not be considered satisfactory. It will be required further to show by what means a given change in the form of a word, or accession to its length, is rendered capable of conveying that modification of the original idea by which it is attended. And here, it must be owned, the philologist is frequently left in darkness: since the numerous influences both internal and external which so strongly affect the primitives, exercise the same power and in a still higher degree on their less important additions. Consequently not only may those additions which retain somewhat of their independent signification have departed so far from their original form and meaning, that these can be recovered only through the laborious inquiries and happy suggestions of a vigorous and original thinker; but they may so merge their signification into that of the compound, and become so essentially altered in appearance, as to render every attempt at their elucidation utterly hopeless. The cultivation of this abstruse department of philology has been pursued with the most distinguished success, as far as relates to the Sanscrit and its remains in the principal Indo-European languages, by Professor Bopp. We must observe, however, that there are some prepositions and inflections whose explanation this learned scholar has left unattempted, and that with regard to some others we do not feel fully prepared to acquiesce in the correctness of his conclusions.

By means of the foregoing reasonings and statements,—in which the word has been treated as an independent existence within its own proper limits, and a history attempted of its gradual developement and formation, from the period when it lay hid as an embryo in the productive womb of the mind, until that in which it steps forth into the world as an individual existence, and tells the cause of its creation,—we hope to have clearly demonstrated the erroneousness of the views entertained by those grammarians who, regarding this broad

and fertile field for the labours of the critical philologist as a barren and unprofitable waste, have limited their exertions to the cultivation of the word as received in its perfect state from the hand of the lexicographer. For until the principal elements that enter into the composition of language, the laws on which depend the formation of derivatives, and the hidden power of modification residing in the prefixes and affixes, have been discovered and displayed, the lexicon can be little better than a mere vocabulary, in which indeed the words with their respective meanings as nearly as they can be ascertained without these previous inquiries are collected and arranged, but where many of the statements must rest upon vague and insufficient testimony, and not unfrequently are altogether without foundation.

Who, we would ask, is to furnish the lexicographer with the preliminary truths which must serve as the animating principle of his labours, if not the grammarian? and who shall collect, digest, and usefully apply them, if not the lexicographer? The grammarian and lexicographer are not independent of each other, but possess a united control over the entire word: and thus, while it is the duty of the former to trace its formation from its simplest elements to its completed state; the latter must arrange and make himself familiar with these results, preparatory to his own further deductions,—in pursuing which the statements and opinions of his fellow-labourer must constantly be consulted, so long as the word remains an isolated portion of the language, neither affecting others nor being itself affected. This independent state, however, it cannot long preserve: for as a man by his very birth is constituted a member of a community of beings similar to himself, nay, is created in order that he may become so, and in this capacity variously influences those individuals with whom he comes in contact, and is as variously influenced by them in turn; in like manner a word, which is designed to form an integral part of a complicated system, as soon as it obtains its citizenship in the body politic of language, begins to act and be acted upon through the relations which spring up between itself and the objects of its kind with which it is surrounded. When this takes place, the word falls entirely into the power of the grammarian, who has now not only to note the changes both internal and external which are at once the effects and the exponents of these relations, and to deduce from them the laws of inflection prevailing in a language; but also, and this must be his principal aim, to show by what means these changes are rendered capable of indicating the relations which words are made to bear to one another in the course of rational thinking and speaking.

We have seen that a word, before becoming affected by contact with others of its species, is subject to changes produced either involuntarily by varieties in the conformation of the organs of speech, or voluntarily in order to indicate those modifications of the original idea which distinguish derivatives from their primitives. It might

not unreasonably be supposed that the changes which words undergo in consequence of their mutual action upon one another would be more various and extensive than those just mentioned; seeing that, in addition to the direct influence which words in connection exert upon the forms of each other, there exists a fruitful source of change in the many new shades of signification resulting from this connection. But, as words before they become related are established in the external world with their respective meanings, these relations and consequently the changes by which they are denoted are much less dependent on varieties in the organs of speech, and, being originated and controlled almost exclusively by the reflecting mind, are in reality far less numerous than those of the class alluded to.

The principal modes employed to indicate grammatical relations are the following three:

First. The word, having obtained its proper form with its inherent animating idea, resists the effects of all influences both internal and external, and remains entirely independent and immutable; while the accessory ideas or relations are indicated either by a change of position or by a separate word. This extreme tenacity of the original form is strikingly exhibited in the unbending nature of the Chinese language.

Secondly. The word readily surrenders itself to every influence that is brought to bear upon it in the different circumstances in which it is placed, and accommodates itself with the utmost facility to the indication of its relations to the others, by which means *internal* changes are produced; or it preserves its original elements unchanged, and to denote the relations in which it is placed receives *external* additions; or lastly it undergoes at the same time both *internal* and *external* changes. This susceptibility to influence from without is manifested in the highest degree in the exceedingly flexible Sanscrit.

Thirdly. The word refuses to surrender the form it has acquired, but receives into its composition as an additional member the representative of a closely connected idea. This construction obtains chiefly in the Mexican language, the verbs of which are made to include entire nouns.

It should however be remarked, that no one of these modes of indicating grammatical relations is employed perhaps in any language to the entire exclusion of the rest, but that which prevails in one to the greatest extent confers on it its peculiar character. This is the case in regard to the languages above mentioned.

Since the willingness or aversion of words to be affected by their relations to one another depends on the immutable laws that direct the operations of the human mind, the character which is thereby stamped on a language is of the most marked and permanent kind, and therefore the most proper to be consulted by the philologist as his principal guide in attempting the classification of languages according to their affinities. It would lead the pursuer of such inquiries to no satisfac-

tory results, but would rather involve him in uncertainty and error, were he to make isolated words the subject of his researches, and to consider the mere discovery of a greater or less number of terms common to two or more languages as clearly indicative of a radical connection. In the first place, such terms may have been adopted from one language into the other: again, although now presenting a similar appearance, they may in their origin have been perfectly distinct; for, as the changes to which words are liable frequently cause those which were originally similar or identical to differ by degrees, until at length their connection is scarcely discernible by the most experienced etymologist, so likewise, by operating in a contrary direction, they may produce between words from totally different sources an almost perfect resemblance: or, granting that these terms have not been borrowed, and still are radically the same, their similarity proves nothing more than the common structure of the human mind and the intimate connection existing between the internal impression of the soul and its external representative.

The exceeding difficulty of the task undertaken by the philologist who attempts the classification of languages according to their affinities, may be conjectured from the amount of time and intellectual exertion required for the complete mastery of a single tongue; especially if we reflect that to execute it successfully, he must penetrate the spirit of all the principal and most variously constructed languages of the globe, acquiring in addition to an extensive knowledge of their vocabularies an intimate acquaintance with all the modes of indicating relation to which the fertile mind of man has given birth in every clime and age. Accordingly it is not a matter to excite surprise, that the many distinguished scholars who have applied themselves to this arduous undertaking should have accomplished little more than the removal of obstacles from the path of investigation, and the collection of materials for subsequent use, until at length in our own day their efforts have been crowned by the posthumous work of the immortal WILHELM VON HUMBOLDT.*

Desirable and important as we feel it would be, having now arrived at the grammarian's peculiar province, the treatment of words in connection, could we here enter into a detailed account of his labours in the classification of words according to their meaning and formation, and in the subsequent treatment of each class separately and in connection with one another, at the same time pointing out the characteristic features of the different parts of speech and of different languages; yet, as we have already removed too far from our principal object, the Hebrew, we must for the present remain satisfied with having briefly shown the manner in which the philologist, after a preparatory collection of materials from sources the most various

* Ueber die Kawi-Sprache auf der Insel Java, nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues und deren Einfluss auf die geistige Entwicklung des menschlichen Geschlechts. Berlin, 1836.

and remote, must examine into the gradual process by which words are created, watch the changes produced by their mutual contact, and hence draw his conclusions as to what he may expect to find constantly prevailing throughout all language, and what must necessarily be fluctuating and partial; so that on arriving at the scene of his actual labours, which at first may present an appearance of interminable confusion, his previously settled principles will serve as a clue to the seeming labyrinth, and enable him to produce a work that shall be the guide of all succeeding inquirers.

What have already been the results of philological investigations undertaken with such views, is plainly testified by the present advanced state of the science of language as compared with that of a quarter of a century ago. Few there are, we presume, who are altogether unacquainted with the important additions to our grammatical knowledge of almost every language cultivated either in Europe or America which have been made by the united and indefatigable exertions of such scholars as SCHMITTHENNER, GRIMM, BOPP, HUFFELD, POTT, and above all the lamented HUMBOLDT; and it would indicate unpardonable ignorance of the present state of the study of the Shemitish languages, were we to assert that this wide-spread revolution in philology has taken place without favourably affecting it also. Still we may venture to observe, that while the stupendous exertions made to elucidate the Indo-European languages challenge the admiration of the learned world, to those of the Shemitish stock ample justice has not hitherto been done.

EWALD was the first who showed to any considerable degree that the modern improvements in philology had extended to the Hebrew—a language that has of late years attracted an increasing share of notice, particularly since its acquisition has been facilitated, and its importance to the philologist enhanced, by the learned labours of GESENIUS. But the very attention thus drawn to the Hebrew caused it sooner to be perceived, that the illustration of its grammatical structure, even after the publication of the copious and well arranged *Lehrgebäude* of the latter scholar, was far from being complete. In fact the demand was for a grammar which, adopting as its basis the eternal laws of speech disclosed by a profound study of comparative philology, should investigate the manner in which the phenomena presented by the language are originated, and the means by which they are rendered capable of answering the ends of their production.

When a work of this description is required, the execution of the *Kritisches Lehrgebäude* will neither justify its title, nor answer public expectation. The chief merit of its author consists in extensive and accurate researches into the Hebrew and its cognate dialects, a careful collection and judicious arrangement of their grammatical phenomena, and an occasional indication of some point of mutual resemblance. Great as were the comparative merit and utility of this work at the time of its appearance, and which still in a good degree remain undi-

minished, it is by no means calculated to meet the requisitions of the present age, in which reason is made to triumph over memory. When called upon to state appearances which differ more or less from what the preconceived notions of the occidental grammarian would lead him to expect, its author seldom undertakes to explain the manner of their origin, but is content to adduce the existence of the same or of similar forms in the cognate Aramaic or Arabic. This characteristic feature of GESENIUS, which in all probability arises from a peculiar bent of mind acquired from his long continued lexicographical labours, is exhibited even in the latest edition of his smaller Grammar, where, instead of the much desired explanation of some difficult point, the reader is presented with a similar appearance in various other languages. This mode of illustration is far better adapted to lexicography, in which GESENIUS confessedly stands pre-eminent, than to grammar. Indeed in the latter branch of philology no essential progress can be considered as having been made, until the internal causes on which the genius of a language depends have been discovered and displayed, and its so-called irregularities either reduced to an inconsiderable number, or entirely explained away.

These considerations appear to have presented themselves in all their force to the inquiring mind of EWALD, and to have excited in him that noble desire to bring about the required improvement which resulted in the production of the *Kritische Grammatik*. It is unnecessary here to enlarge upon the beneficial effects which this work has wrought upon the study of the Hebrew, since it is well known that from its appearance dated the commencement of a new and important era in Shemitish philology. EWALD had the merit of proving by means of his ingenious work that the Hebrew both admits and deserves a philosophical investigation, and that its peculiarities, which were before regarded as inexplicably mysterious, may be analyzed and reduced to principles founded in nature. His bold and keen spirit of research has opened a rich mine of discovery, from which he has extracted many a brilliant elucidation of the deepest obscurities of Hebrew grammar.

Yet, notwithstanding the high praise to which this writer has so just a claim for the boldness and originality of his conceptions, it cannot be denied that his performance is marred with many and serious defects. Indeed it appears to have been executed under the erroneous impression, that since the *Lehrgebäude* did not fully answer the wants of the age, its statements must either be utterly disregarded, or consulted only to be refuted; a supposition that has had the inevitable effect of often leading its adopter into the most glaring absurdities. In consequence of his eager search after novelty, his rules have become so multiplied, and frequently so vague and arbitrary, as to render his work totally unfit for the use of beginners; while to the critical reader it is completely evident that many of the laws he lays down, instead of being founded in the nature of the

human mind or in the genius of the language which is its offspring, are, notwithstanding the dogmatic and self-sufficient style in which they are couched, the exuberant product of a creative imagination, which extracts general principles from a few isolated facts, and applies them to the illustration of a whole class of phenomena, without their having acquired any other authority than the mere *ipse dixit* of their promulgator. Harsh as such remarks may sound when applied to a scholar of EWALD'S abilities and acquirements, we feel confident that the impartial examiner of his grammatical writings will meet with abundant proofs of their correctness. At the same time no animadversions of ourselves or others can lessen the consideration due to his real merit; and this we hold to consist rather in having been the first to subject the Hebrew to a philosophic mode of treatment, than in having brought its theory to perfection.*

The grammarian who aims to be regarded as the philological investigator of a language, must first direct his attention to the discovery of its leading principles, which are few in number, and based on the nature of the human mind internally, on the genius of the language externally, and on the structure of the organs of speech, which form as it were the connecting link between them. From these the illustration of the phenomena he meets with must proceed, and to these they must continually be referred, in such manner that, each successive rule being exhibited as the consequence of what goes before, the whole etymology may be worked up into a gradually progressive system, in which the same mind that dictated the general plan may be seen pervading its minutest details. In this way grammar, instead of being converted into a means of overburdening the memory, is raised to the rank of a science, the study of which constitutes a species of mental discipline of the highest order.

Much it may be thought is here required, and much perhaps incidentally promised. These views, however, have not been adopted

* The opinions expressed by the able writer of the article headed "Robinson's Gesenius," in the Princeton Review for January, 1837, as respects the characteristics of EWALD'S philology, so entirely coincide with those which the author has long entertained on the subject, that he cannot refuse himself the gratification of presenting them to the reader entire. "There is, we think, the strongest internal evidence that in the composition of his (Ewald's) grammar, what he directly aimed at was originality. He would almost seem to have made it a rule never to agree with Gesenius where it was possible to differ. That a book constructed on so false a principle should be free from paradoxes and ingenious absurdities, was not to be expected. So strongly indeed is Ewald's grammar marked with these faults and that of general obscurity, that it seems to be essentially unfit for elementary instruction. But while it would be absurd to undertake a vindication of Ewald from charges so obviously true, it is equally absurd to deny the existence of merits which are not incompatible with the faults in question, and which in effect are partially produced by them. A constant effort to be new and striking, while it must betray the author into paradox and error, cannot fail at times to elicit brilliant thoughts when the writer is endowed with superior talents, and that such is Ewald's intellectual character we have never met with ignorance hardy enough to question."

without mature reflection : they are the result of an enthusiastic study of the Hebrew and its cognate dialects, in addition to much time and labour devoted to the acquisition of a competent knowledge of the principal Indo-European languages. With the convictions upon his mind which such a course of study is calculated to produce, the author has applied himself more particularly to effecting improvements in Hebrew grammar ; and if the solution of many difficult points, by some left entirely unexplained, and by others imperfectly and artificially illustrated, and the exhibition of hitherto considered exceptions and irregularities as the necessary results of the laws which regulate all language, demonstrate the correctness of the leading principles with which these investigations were undertaken, and justify the hope of having brought the subject of his labours nearer to perfection, he may be allowed to entertain the pleasing thought, not to have endeavoured in vain. If he might venture to intimate the light in which he could desire his work to be regarded in connection with the preceding labours of those two distinguished philologists, GESENIUS and EWALD, he would remark, that while in forming his opinions he has remained completely independent of both, his aim has been to preserve a course intermediate to those which they have pursued, remembering that,

——— "Sunt certi denique fines,
Quos ultra citraque nequit consistere rectum."

Thus, on the one hand, the author has not shunned the discussion of the most formidable topics that present themselves in the course of the etymology, even to the minutest particulars. Nor has he rested satisfied, in attempting their explanation, with adducing as a *ground form* some similar appearance in the Aramaic or Arabic ; for, indispensable as a knowledge of the sister dialects certainly is to a thorough acquaintance with the Hebrew, the true use of such knowledge consists not in the bare citation of parallel cases, but in the application of the principles which regulate their phenomena to the illustration of the Hebrew within its own limits. A grammar is not like a lexicon. In the construction of the latter it becomes requisite to consult a variety of books in order to complete the list of significations in which words are employed, before we can arrive with certainty at their radical meanings ; and when the literary monuments of a language are but few in number, so that some words may not occur in such connections as to render their import perfectly clear, recourse must be had to the cognate dialects, which may afford the information required. But the grammar of a language, which is the logic of speech, must be contained as completely in one book as in a hundred or a thousand.

On the other hand, the author has not allowed himself to be actuated by a mere thirst for novelty, or a desire to contradict all previous statements. His constant search has been directed to the attainment of truth and simplicity ; and, as he believes, his inquiries have not

unfrequently been rewarded by the discovery of new and important facts, which have enabled him to place matters that had been the subjects of much discussion in a clearer light. He has never lost sight of his principal object, which has been to render his work not only theoretically but likewise practically useful; and on that account, while he has spared no pains to reduce every part of grammatical formation and inflection to a comparatively small number of elementary principles, he has withheld many suggestions on points of minor importance which might have presented an artificial appearance. He trusts, therefore, that while his labours may not prove void of interest to the scholar already conversant with the language, they will render its acquisition an agreeable intellectual exercise for the learner.

Having thus described the principal features of his work, and having given in outline the general views of philology with which the grammarian of an individual language should enter upon his task, the author would esteem it desirable to state in what manner these views apply to the Hebrew as compared with other languages, and to particularize those parts of his present performance in which he supposes them to have been followed by happy results. But while he intends that the former topic shall occupy a place in the introduction to the second volume, he hopes that the latter will be rendered sufficiently obvious by an inspection of the work itself.

The author takes a most sincere pleasure in being able thus publicly to render his acknowledgments to his friend Mr. Wm. W. TURNER, for his constant and essential aid in both the literary and typographical execution of the present work. And he cordially admits, that, should it be regarded as an acceptable addition to the valuable labours of American scholars in this department of philology, among which the grammar of Professor STUART certainly ranks preëminent, a great share of the credit will be due to his friend. Indeed without some degree of assistance the work could not have appeared at all for the present, as the author feels himself not yet sufficiently master of the English language to venture on such an undertaking unaided. At the same time he may be allowed the gratification of introducing to the literary public this young gentleman, whose great talents and extraordinary zeal for learning have enabled him, while in the daily practice of his profession as a printer, to make uncommon progress in philological pursuits, and will doubtless ere long insure him a favourable notice by means of an independent publication of his own.

To conclude, the author presents his work to the American public, as a slight testimonial of the warm feelings of gratitude which he entertains for the kind reception he has experienced in this the land of his adoption; and happy will he esteem himself, should it prove not entirely unworthy the acceptance of those to whom it is offered.

New York University, February, 1838.

ADVERTISEMENT

TO THE SECOND EDITION OF THE FIRST VOLUME.

IN preparing the Second Edition of this volume for the press, the Author and his friend Mr. W. W. TURNER have carefully revised it throughout. The numerous additions and improvements that have been made, while they are so incorporated with the original matter as to render it impossible to enumerate them, are still such as cannot escape the notice of the attentive student. It will suffice therefore to say that, though almost every page will bear evidence to our anxious desire to render the work still more worthy of the gratifying reception it has met with, the reader who wishes to see at once in what the changes principally consist is referred to the inflection of verbs and nouns, the latter of which it is believed has been not a little simplified. It should be remarked that the original numbering of the sections has been adhered to as strictly as possible, so as to offer no impediment to the use of this volume with the second or with the Grammatical Analysis.

New York, Oct., 1842.

CONTENTS OF VOL. I.

BOOK FIRST.

ORTHOËPY AND ORTHOGRAPHY.

	Page.
CHAP. I. <i>The Letters,</i>	1
Alphabetical Table,	3
Powers of the Letters, and their Representatives,	4
Classification of the Letters,	7
CHAP. II. <i>The Vowels,</i>	10
Vowel-Signs,	14
Combination of Consonants and Vowels,	16
CHAP. III. <i>Syllabication,</i>	18
Sh'wa Simple,	19
" Compound,	21
Pattahh Furtive,	23
Kamets Hhatuph,	23
CHAP. IV. <i>Daghesh,</i>	25
Daghesh Forte,	25
" Lene,	29
Insertion of Daghesb Lene,	30
Mappik and Raphe,	34
CHAP. V. <i>Accents,</i>	36
Position of the Accents,	40
General Rules of Position,	41
Position on Nouns,	42
" Verbs,	43
" Nouns and Verbs with Suffixes,	44
Distinctive Use of Accents,	44
Retrocension of the Accent,	45
Methagh,	46
Absolute Use of Methagh,	46
Relative "	48
Makkeph,	50
K'ri and K'thibh,	51
CHAP. VI. <i>Consonant Changes,</i>	52
Commutation,	52
Transposition,	55
Rejection,	56
Apheresis,	56
Syncope,	57
Apocope,	57
Addition,	58
Prosthesis,	58
Epenthesis,	58
Paragoge,	59

	Page.
CHAP. VII. <i>Imperfect Letters</i> ,	60
Gutturals,	61
Semi-Vowels,	65
Peculiarities of Aleph,	65
" Waw,	67
" Yodh,	69
CHAP. VIII. <i>Vowel Changes</i> ,	70
Commution,	71
Long Vowels,	71
Short Vowels,	72
Rejection,	74
Addition,	75
Vowel Changes produced by the Pause-Accents,	77
Synopsis of Vowel Changes,	78

BOOK SECOND.

ETYMOLOGY.

CHAP. I. <i>Formation of Words</i> ,	79
Grammatical Structure,	84
CHAP. II. <i>Personal Pronouns</i> ,	85
Remarks on the Personal Pronouns,	90
CHAP. III. <i>The Verbs</i> ,	94
Species,	96
Formation and Signification of Kal,	97
" " Niph'hal,	99
" " Pi'hel,	102
" " Pu'hal,	103
" " Hiph'hil,	104
" " Hoph'hal,	106
" " Hithpa'hel,	107
Modes,	108
Indicative,	108
Infinitive,	109
Imperative,	110
Participles,	110
Person, Number, and Gender,	110
Inflection of Kal,	110
" Niph'hal,	115
" Pi'hel,	117
" Pu'hal,	118
" Hiph'hil,	119
" Hoph'hal,	120
" Hithpa'hel,	121
Optative and Potential Modes,	124
Future Paragodic,	124
" Apocopate,	125
Wav Conversive Future,	127
" Præterite,	129

CONTENTS.

xxiii

	Page.
Remarks on the Perfect Verbs,	130
Kal,	130
Niph'al,	133
Pi'el,	134
Pu'hal,	135
Hiph'hil,	136
Hoph'hal,	137
Hithpa'hel,	137
CHAP. IV. <i>Imperfect Verbs. Class I,</i>	138
Verbs whose First Radical is a Guttural,	139
Remarks on 'D Guttural,	142
Verbs whose Second Radical is a Guttural,	145
Remarks on 'L Guttural,	147
Verbs whose Third Radical is a Guttural,	143
CHAP. V. <i>Imperfect Verbs. Class II,</i>	152
Verbs whose First Radical is Nun,	152
Remarks on נ',	155
Special Remarks on נָחַן and נָקַח,	156
CHAP. VI. <i>Imperfect Verbs. Class III,</i>	157
Verbs whose First Radical is Yodh,	157
Remarks on י',	160
Verbs whose Second Radical is Wav,	162
Remarks on ו',	168
Verbs whose Second Radical is Yodh,	171
Remarks on י',	174
Verbs whose Second and Third Radicals are Alike,	174
Remarks on ע',	182
Verbs whose Third Radical is Aleph,	187
Remarks on א',	190
Verbs whose Third Radical is He,	192
Remarks on ה',	195
General Remarks on א' and ה',	200
Verbs with Two Imperfect Letters,	200
Remarks on the Imperfect Verbs,	204
Quadriliteral Verbs,	205
CHAP. VII. <i>Verbs with Pronominal Suffixes,</i>	206
Remarks on the Suffixes of Verbs,	211
CHAP. VIII. <i>The Nouns,</i>	213
Genders,	215
Formation of Nouns,	218
Nouns from Perfect Verbs,	219
Dagheshed Nouns,	221
Nouns formed by the Addition of a Servile Letter,	222
Nouns from Imperfect Verbs,	224
From Verbs פ' and ב',	224
" " פ' or ב',	225
" " פ',	227
" " ב',	227
" " א',	230
Quadriliteral Nouns,	230
Multiliteral "	231
CHAP. IX. <i>Inflections of Nouns,</i>	232
Formation of the Plural,	232

	Page.
Masculine,	232
Feminine,	233
Exceptions,	234
Formation of the Dual,	236
Singular Construct,	238
First Class,	239
Second "	241
Third "	243
Plural Absolute,	245
First Class,	246
Second "	247
Third "	249
Plural Construct,	249
First Class,	249
Second "	250
Third "	250
CHAP. X. <i>Nouns with Pronominal Suffixes</i> ,	252
Remarks on the Suffixes of Nouns,	256
Anomalous Nouns,	258
CHAP. XI. <i>Adjectives</i> ,	261
CHAP. XII. <i>Numerals</i> ,	262
Cardinal Numbers,	262
Remarks on the Cardinals,	263
Ordinal Numbers,	266
Remarks on the Ordinals,	266
Fractional Numbers,	267
CHAP. XIII. <i>The Article, etc.</i> ,	267
Definite Article,	267
Demonstrative Pronouns,	269
Relative "	269
Interrogative "	270
He Interrogative,	271
He Directive,	271
CHAP. XIV. <i>The Particles</i> ,	273
Adverbs,	274
Prepositions,	275
Prepositions and Adverbs with Suffixes,	277
Conjunctions,	281
Remarks on Wav Conjunctive,	282
Interjections,	284

CRITICAL GRAMMAR

OF THE

HEBREW LANGUAGE.

BOOK FIRST.

ORTHOËPY AND ORTHOGRAPHY.

CHAPTER I.

THE LETTERS.

§ 1. THE Hebrew character in use at the present day, and in which the oldest existing MSS. of the Bible are found written, is not only the same that was employed in the time of Jerome, viz. in the fourth and fifth centuries after Christ, but is even spoken of in the Talmud,* and still earlier in the Mishna,† by the name of אֲשִׁרִיית קָרֵב † *Assyrian writing*, as consisting of the Assyrian or Aramæan letters which they affirmed to have been brought by Ezra from Assyria on returning with his fellow-exiles from the Babylonian captivity. This character is likewise called by the writers in the Talmud קָרֵב מְרֻבֵּעַ *square writing*, on account of its angular form, to distinguish it from the more flowing text in ordinary use, which they denominated קָרֵב עָגִיל *round writing*. This square hand is that which bears the greatest resemblance to the letters found on the Palmyrene monuments and in the Carpentras inscription. § That it does not extend further back than the commencement of the Christian era, is proved from an inspection of the coins struck in the time of the Asmonean princes, the alphabet of which is called in the Talmud קָרֵב עֵבֶרִי, || i. e. *Hebrew writing* (κατ' ἐξοχήν), and has a greater similarity to the Samaritan and Phœnician.

* T. B. Sanh., 21. b., 22. a. † Megilla, i. 8., ii. 1 : 2. Yadayim, iv. 5.

‡ The meaning of this word has been disputed. Rabbi Jonah advocates מְאֻשָּׁר, rendering it שְׂדוּא מְאֻשָּׁר בְּאוֹתֵיהֶן which is *elegant in its letters*; others read מְיֻשָּׁרָה *proper* (*recta*, from יָשַׁר); Hupfeld derives it from אָשַׁר *to be firm*.

§ Kopp, Bilder und Schriften der Vorzeit, ii. p. 157. || T. H. Megilla, 71. b.

§ 2. The ordinary Hebrew alphabet, consisting of twenty-two letters, is that exhibited in the following table, of which the first or left-hand division contains the letters, and their representatives in Roman characters; the second, their names in Hebrew and English; the third, the corresponding letters of the Samaritan and Rabbinic* alphabets; and the fourth, the numerical value attached to each letter.

* A rounded form of that in ordinary use, and employed chiefly by Jewish printers in comments on the Scripture, notes to grammars, &c.

LETTERS AND THEIR REPRESENTATIVES.	NAMES OF THE LETTERS.	SAMAR. AND BABBIN. ALPHABETS.	NUM. VALUES.
א 'A	אָלֶפֶת 'A'leph	Ⲁ ⲁ	1
ב Bh, B	בֵּית Bêth	Ⲃ ⲃ	2
ג Gh, G	גִּמֶּל Gîmel	Ⲅ ⲅ	3
ד Dh, D	דָּלֶת Dâleth	Ⲇ ⲇ	4
ה H	הָא Hê	Ⲉ ⲉ	5
ו W	וָו Wâv	Ⲋ ⲋ	6
ז Z	זַיִן Zâyin	Ⲍ ⲍ	7
ח Hh	חֵת Hhêth	Ⲏ ⲏ	8
ט T	טֵת Têth	Ⲑ ⲑ	9
י Y	יּוֹד Yodh	Ⲓ ⲓ	10
כ Kh, K	כֶּף Kaph	Ⲕ ⲕ Ⲍ	20
ל L	לָמֶד Lâmedh	Ⲗ ⲗ	30
מ M	מֶם Mêm	ⲙ Ⲏ ⲏ	40
נ N	נּוּן Nûn	Ⲑ ⲑ Ⲓ	50
ס Ç	סָמֶךְ Çamech	Ⲕ ⲕ	60
ע 'H	עֵין 'Hâyin	Ⲗ ⲗ	70
פ Ph, P	פֶּא Pê	Ⲙ ⲙ Ⲏ	80
צ Ts	צָדִי Tsâdhé	Ⲑ ⲑ Ⲓ	90
ק K	קֹפֶה Kôph	Ⲕ ⲕ	100
ר R	רֶשֶׁש Rêsh	Ⲗ ⲗ	200
ש Sh, S	שִׁין Shîn	ⲙ Ⲏ	300
ת Th, T	תָּו Tâv	Ⲙ ⲙ	400

Powers of the Letters, and their Representatives.

§ 3. Before entering into details concerning the powers of the various letters, and the mode of representing them by Roman characters to be adopted in this work, it may be proper to state that the name of each letter is that of some natural or artificial object, of which name such letter is the initial. It has been maintained in addition, that the forms of the several letters were intended as imitations of the objects denoted by their names; but though a connection between the names and figures of some of the letters even in their present form can be traced, or at least imagined, the attempts made to prove it as existing throughout have signally failed. We shall accordingly enter into no discussion of this sort, but proceed at once to what is of far greater importance, viz. the powers of the letters, and their representatives.

ⱥ. This is the weakest of all the consonants, being produced by a nearly imperceptible compression of the throat during the passage of the air, and in this alone it differs from a vowel. It approaches in its nature to the light breathing of the Greeks, or the silent *h* in *hour*. On this account, and because of the strong resemblance it bears to the simple open vowel *a*, which takes its place in the European alphabets, we shall represent it when standing alone by that letter with an attached spiritus lenis, thus 'a; but when, accompanied by a vowel, it commences a syllable, we shall denote it, for the sake of convenience and to avoid misconception, by the spiritus lenis alone.

ⱦ. This is properly a labial aspirate corresponding to the English *v*, and which for the sake of uniformity of notation we will represent by *bh*. Sometimes, however, this letter loses its aspiration, and to show this, a diacritical point is inscribed in its bosom (thus ⱦ̣), when it answers precisely to the English *b*, which we shall accordingly employ as its representative: and such is to be understood of all similar cases where no mention is made to the contrary.

Ⱨ. The original power of Ⱨ is that of a palatal aspirate corresponding to the soft aspirated *g* in the German word *sagen*; and which we shall represent by *gh*. When it loses the aspiration, a dot is inscribed, as in the preceding letter (thus Ⱨ̣), and then it corresponds in sound to the hard *g* in *give*. This is the original and appropriate distinction between the unpointed and pointed letter; though at the present day

and by Europeans the two sounds are generally confounded, or rather the aspiration is neglected, and the letter in all cases is pronounced like *g* simple.

γ. The letter γ has also two sounds, an aspirated, corresponding to the soft *th* in *thine*; and an unaspirated (marked γ), which answers to that of the English *d*. This distinction, however, as in the case of λ, is now often improperly neglected in pronunciation.

η. A rougher breathing than ξ; it corresponds exactly to the English *h* in *heat*.

ι. The weakest of the labials, produced by a very slight compression of the lips. Its sound is intermediate between that of *v* and the consonantal *w*: we shall represent it by the latter at the beginning and by the former at the end of a syllable.

ζ = *z*.

κ. This is the strongest of all the gutturals, and is made by contracting considerably the aperture of the throat, whilst the air is forcibly expelled. It is equivalent to the German *ch* in the interjection *ach!* and will be represented by a reduplication of the English aspirate, thus *hh*.

τ = *t* will be represented by *t* to distinguish it from ϕ (which see below).

ι. The weakest of the palatals, answering to the consonant *y* in *year*.

ς. The original sound of this letter is that of an aspirated *c* hard. It may be necessary to observe that the aspiration does not change the character of the sound of this letter farther than by softening it. It answers to the soft German *ch* in *ich*, by which combination it will in this work be represented. Upon losing its aspiration, a dot is inscribed (thus ς̣), when it is equivalent to the hard *c* in *cap*. This distinction, although an exceedingly proper one, is not now universally observed, many pronouncing it like hard *c* in both cases. To avoid mistakes, we shall represent it, as is usually done, by *kh* and *k*.

λ = *l*; μ = *m*; ν = *n*.

ξ = *s*, which for distinction's sake (see ϖ below) we shall denote by the French *ç*.

ϗ. The proper sound of this letter, so difficult of imitation by all but Orientals, approaches very nearly that of the aspirated λ, but is somewhat deeper, the former being produced in the back part of the cavity of the mouth, the latter in the throat. The impossibility of conveying an exact idea of it by description has given rise to different modes of pronunciation among Europeans. Thus the Seventy have

represented it alternately by a spiritus lenis, as עֲמֻלֶּק *Amalék*, עֲקָרִין *ʿAqarôn*; by a spiritus asper, as עֲלִי *ʿHlî*; and by the palatal *γ*, as עֲרֵבֶל *Γαῖβάλ*, עֲמֻרָה *Γομόρῥα*. The Jews of Germany and Poland give it at the end of words a slight nasal sound, like the French *gn* in *campagne*, in order to distinguish it from נ; though in the beginning they drop its sound altogether as they do that of the latter character: this method has been adopted in the German universities. The Portuguese Jews, and after them several seminaries of learning in this country, combine its proper sound of a softened *g* with the nasal at the beginning of words as well as at the end, thus עֲמֻרָה pron. *gnāmódh*. We shall represent it in all cases by the aspirate *h* with an added spiritus lenis, thus 'h.

פ. A labial aspirate harder than פ and corresponding to the English *f*; which sound, for the sake of preserving uniformity of notation, we shall represent by *ph*. Upon losing its aspirate, a dot is inscribed, thus פ = *p*.

פ = *ts* in *mats*.

ק. The strongest of all the palatals, and equivalent in sound to the English *k*. To distinguish it from כ (which see above), we shall represent it by *k*.

ך. The rough French and Spanish *r*.

ש. The usual sound of this letter was that of the English combination *sh*, which in reading unpointed Hebrew is uniformly given to it at the present day. In certain words, however, it was pronounced somewhat softer and more like its cognate ס; and accordingly when the points were added (see § 12), this difference of sound was intimated by a diacritical point placed over one of its extremities, thus שׁ, שׂ, called *Shin* and *Sin*, and which we shall represent by *sh* and *s* respectively.

ת. Equivalent to the hard *th* in *think*. Its loss of aspiration, as in the other letters of its class, is denoted by an inscribed point (thus תּ), and then its sound corresponds to that of the English *t*.

§ 4. That the order in which the letters of the alphabet are now arranged is the same with that observed in ancient times, is obvious from its being found in several chapters of the Bible, the initial letters of whose verses stand in alphabetical order. These chapters are as follows: Ps. 34 (here the letter י is wanting as the initial of a verse, but commences the latter clause of the fifth, whose initial is ת), 119, 145 (נ missing); Prov. 31, beginning at verse 10; Lam. 1, 2, 3, 4. (In the three last instances פ and פ are found transposed.)

§ 5. That feature of the system of Hebrew orthography (common to it with the rest of the Shemitish languages, excepting the Ethiopic) which most forcibly strikes the beginner, is the direction of the writing from right to left, contrary to the practice of Occidentals. Again, on running the eye down the column containing the letters of the alphabet, it will be perceived that several terminate in a thick horizontal stroke turning to the left. The whole of these, except ך which has a projection at the angle, vary their form when occurring at the end of a word: thus, ך, ך, ך, and ך, bend this stroke into a perpendicular direction—ך, ך, ך, ך; while that of ך is continued till it reaches the opposite descending line, thus ך.* Another peculiarity of Hebrew writing and printing is that words are on no account suffered to be divided; and, as an expedient to fill out the lines, certain of the characters are written and cast broader than ordinary: those most in use for this purpose are ך, ך, ך, ך, and ך. In manuscripts and old printed books it is very common to see a short line eked out with one or more letters of the succeeding word: these of course are not to be noticed in reading, as the word is invariably written in full at the commencement of the line which follows.

Classification of the Letters.

§ 6. The letters of the Hebrew alphabet being originally all consonants, i. e. representatives of articulate sounds formed by the movements of the organs of speech, they have very appropriately been divided by grammarians into five classes, according to the principal organs engaged in their production. In Hebrew, as in other languages, we

* In Neh. 2: 13, the initial form of Mem is found at the end of a word, thus מִן מִן; in Job 38: 1, ך occurs in the same situation, thus מִן מִן; and in Is. 9: 6, ך is found in the middle, thus מִן מִן: all of which have probably originated in errors of transcription. To the same source is to be ascribed the appearance of certain letters larger or smaller than the text, as ך Ps. 80: 16, מִן מִן Gen. 2: 4; or above the line, as מִן Ps. 80: 14; or inverted, as מִן Num. 10: 35. To all these the fertile fancy of the cabalistic writers has attributed some mysterious import. Thus they assert that the small ך in מִן points to the concealed meaning, *He created them in a Hē*, i. e. He made the world like a snare, to which the shape of this letter is supposed to bear some resemblance, and from which there is no exit but by the narrow opening at one of its angles. To the righteous he gives the power of discerning this way of escape, but the wicked he blinds to their own destruction!

perceive that words upon undergoing some modification of their original meaning, as well as during the regular course of grammatical inflection, are liable to change certain of their letters into certain other letters. And on investigation we find that this takes place most commonly between those which belong to the same organ, they being only modifications of the same radical sound; and sometimes, though not so frequently, it occurs between those of organs situated the nearest to one another, as, for instance, between the gutturals and palatals: and hence the great utility of such a classification, as showing the reason of these mutations, and enabling us to retain them in the memory with greater ease. Accordingly they are divided as follows, the weakest of each organ being placed first, and the rest following in the order of their strength:

Gutturals,	א	,	ה	,	ע	,	ח
Palatals,	י	,	ג	,	כ	,	ק
Linguals,	ד	,	ת	,	ט	,	ל , נ
Dentals,	ז	,	ס	,	ש	,	צ
Labials,	ו	,	ב	,	פ	,	מ

According to some, the liquid ו is to be placed among the gutturals, while others consider it as a dental.

§ 7. The letters may again be considered in another point of view, viz. as regards certain peculiarities attached to many of them, and the degree in which these peculiarities affect the forms of words. In this respect we shall separate them into two principal classes. The first class comprises what are called *IMPERFECT* letters; these again consist of the *quiescents*, so styled from their altogether losing the consonantal power in certain cases, and quiescing in a preceding or accompanying vowel; and the *gutturals*, which give rise to certain changes in the vowels in order to facilitate their enunciation. The second principal class contains those which, on account of their strength and freedom from change, are termed *PERFECT* letters; these are the *aspirates*, which are liable to lose their characteristic breathing, and become converted into *mutes*; and the *sibilants*, whose only peculiarity, if such it may be termed, is that of being occasionally transposed with or assimilated to the dental ט. The *liquids*, the chief peculiarities of which are that י is subject to assimilation to the following letter, and that ו occasions vowel-changes analogous to those caused by the gutturals, may be placed as a minor and intermediate class by themselves. We will now give the whole at one view, arranging them as

before according to their respective degrees of strength, beginning with the weakest.

<i>Imperfect,</i>	{	א , ר , י , ה	Quiescents.
		א , ה , ע , ח	Gutturals.
		ל , ר , נ , מ	Liquids.
<i>Perfect,</i>	{	ב , פ , צ , ט	} Aspirates & Mutes.
		ג , כ , נ , פ , ק	
		ד , ת , ה , ח , ט	
		ז , ס , ש , צ	Sibilants.

§ 8. All the words of the Hebrew language, with a few trifling exceptions, are capable of being reduced to roots of two or three letters each, which are augmented in the course of inflection by the addition of certain other letters. And this gives rise to a further division, into *radicals*, or letters which are found in the roots alone, and *serviles*, under which latter appellation are included all those which are also used in the formation of derivatives, and in the inflection of verbs and nouns. These servile letters, which constitute exactly one half the alphabet, are as follows, viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת; and to aid the memory in retaining them, they have been formed into the technical expression *איתן משה וקבל* *Ethan, Moses, and Caleb*.*

* The forming of classes of letters into words and phrases in order to facilitate the recollection of them, is a common practice with Oriental grammarians. David Kimhhi in his *Mikhlol* (ed. Ven. 1545, fol. 33. a. 1.) gives the different expressions which the Jewish rabbis had exerted their ingenuity in forming out of the serviles. R. M'nahhem ben S'ruk has *שמלאכתו בינה* for *his work is wisdom*; R. Solomon ben Gabhirol, *אני שלמה כותב* *I Solomon do write*; R. M'rinus, *אך חבנה* *oh, establish my prosperity*; R. Aben Ezra (in allusion to his own name Abraham. See Gen. 17: 5.), *כשהיל אב חמון* *like a branch of the father of a multitude*, also *שית לך אב חמון* *take to thyself the father of a multitude*; R. Moses Kimhhi *משה כתב אלינו* *Moses has written to us*. If the author might be allowed to exhibit his skill on such a subject, he would suggest the following, *הון מכתבי* *שאל* *consult the riches of my book*!

CHAPTER II.

THE VOWELS.

§ 9. WE have seen that the Hebrew alphabet consists solely of consonants, of which alone the whole orthographical system was in its origin composed; the vowels being left, as far as concerned the letters, without any provision made for their representation. This of itself constitutes a proof, if one were required, of the extreme antiquity of this venerable tongue. For the first and most obvious division of words is into syllables, which these letters were designed to represent; while their further subdivision into consonants and vowels, on account of the difficulty which attends the resolution of syllables into the elementary sounds composing them, is a process requiring a much deeper and more accurate investigation of the mechanism of language. Thus the syllable *bā* (Heb. בָּ) was originally regarded in the light of a single articulated sound; and it was not till considerable progress had been made in the investigation of the constituent elements of speech, that it was discovered to consist in reality of two sounds, namely, a *consonant*—formed by the unclosing of the lips, and a *vowel*—or mere continuous emission of the voice. The Sanscrit, Bengali, and Ethiopic alphabets are instances of the syllabic system carried to its highest degree of perfection: in all of them a syllable consisting of a consonant and a following short *a* is represented by the consonant alone; in the two former, when any other vowel is required, it is expressed by an additional character, and in the Ethiopic a slight variation in the form of the consonant is made to answer the same purpose.* The Hebrew alphabet, on the contrary, furnishes the mere outline or skeleton of a word, which is left to be filled up by the knowledge of the reader. Still the vagueness and obscurity which one would at first sight be disposed to attribute to such a system of verbal notation will not appear to us so great, if we take into consideration the homogeneous nature of the language, and the regular manner in

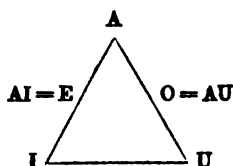
* The Cherokee alphabet, invented by the Indian Sequoyah, alias Guest, is also syllabic; but the characters employed by him to represent a given consonant as accompanied by different vowel sounds, bear no resemblance to each other. In this respect his alphabet is inferior to the Ethiopic.

which derivatives are formed from biliteral or triliteral roots contained within itself. In fact, so long as the language continued to be a spoken one, the inconvenience arising from the want of vowel characters could have been but trifling; and it was not until the Hebrew at length began gradually to fall into disuse that the deficiencies of the system attracted attention. For then doubts as to the proper pronunciation, and consequently of the meaning of words, grew of more and more frequent occurrence; and to remedy this defect, the literati of the nation, who had too much veneration for the sacred tongue (לשון הקודש) to alter its orthographical system to such a degree as would be occasioned by the admixture of novel characters, took for the purpose of representing the principal vowels those consonants which from the weakness of their sound are most nearly allied to them. The consonants so taken were א, ו, and י: these were made use of to represent the vowels *a*, *u*, and *i* respectively; and from their office of guiding to the just pronunciation of words by supplying the place of vowels, they afterwards received the name of *matres lectionis* (אמרות למקרא), i. e. *mothers*, or *sources*, of (correct) *reading*. That these are the chief vowel-sounds, of which the others are but intermediate modifications and combinations, and that the consonants thus selected as their representatives are those which bear to them the nearest affinity, we will presently undertake to demonstrate.

But before proceeding so to do, we will first explain the values which we shall give to the vowels of the English alphabet in the representation of Hebrew or other Oriental words in the course of the following work, and which it is necessary that the student should carefully impress upon his memory in order to attain a correct pronunciation. These then are as follows: *ā* will have the sound of that letter in the word *father*, and *a* its sound in *mar*; *ē* that of *e* in *mate*, and *e*, that of *e* in *met*; *ī* that of *ee* in *feet*, and *i* that of *i* in *fit*; *ō* the sound of *o* in *note*, and *o* its sound in *not*; *ū* that of *oo* in *fool*, and *u* that of *u* in *full*.

§ 10. Of all the sounds of which human speech is composed that of the vowel *a* is the simplest and the most easily produced, it consisting of a mere emission of the voice through the unclosed lips; and on this account in most alphabets it ranks the first. 2. The vowel *i* is produced by the greatest horizontal dilatation of the mouth, or in other words, it is that vowel in the enunciation of which the oral aperture is extended longitudinally in the greatest degree. 3. The utterance of its opposite *u* is effected by the closest approximation of the corners of the mouth during the emission of the voice. The remaining vowel-

sounds are the intermediates of the three principal ones: thus the diphthongal vowel *e* holds a place between *a* and *i*, both of which sounds may be said to enter into its composition, whence it is frequently denoted both in English and French by the two conjoined, thus *fail*, *gait*; *maison*, *fraiche*; so too the diphthongal *o*, the medium between *a* and *u*, is represented in the latter tongue by a combination of its elements, thus *au*, *fauz*.* The whole five may be appropriately arranged in the manner following:



The vowels on the left side of the diagram are those produced by dilating and those on the right by contracting the orifice of the mouth in a horizontal direction. The vowels placed furthest from *a*, viz. *i* and *u*, are thus modified in the greatest degree; and those placed half-way between the simplest vowel and each of its extremes are less so, being something between the simplest and the most highly modified forms, and partaking of the nature of both.

§ 11. The vowels, like the consonants, may be classed according to

* That *ē* is in reality a compound of *a* and *i*, and *ō* of *a* and *u*, is most clearly shown in the vowel-changes of the Sanscrit language, in which *e* and *o* have each only a single character, because as compound or diphthongal vowels they are always to be considered long; while the other vowels have each two letters to represent their two sounds, long and short. And whenever *e* and *o* are to be resolved into their constituent parts, *e* becomes *ay*, and *o* changes to *aw*: thus, for example, *nē* with *ana* becomes *nayana*; and *bō* with *ati* becomes *bawati*: and *vice versa*, when *a* at the end of a word concurs with *i* at the beginning of the following, it becomes *ē*, and *a* followed immediately by *u* becomes *ō*; thus *wala* with *ishti* becomes *walēshiti*, and with *ushtra* becomes *walōshtra*. The same cause has produced in Greek a phenomenon directly the reverse. In that language *e* and *o* have each a long and a short character, while the remaining vowels have only one. The vowels *α*, *ι*, and *υ*, may denote either a long or short sound as occasion requires; but as the diphthongals *ε* (*η*) and *ο* (*ω*) were in all probability at first uniformly pronounced long, it was considered necessary, when in the course of time they acquired in certain cases a briefer sound, to invent additional characters (*ε* and *ο*) for its notation. It may be worthy of mention, that in the Gothic Gospels of Ulphilas the Greek vowels *ε* and *ο* are respectively represented by *ai* and *au*.

the organs by whose agency chiefly they are produced : thus *a*, which is made by a rough breathing through the throat, properly belongs to the gutturals ; *i* and its modification *e*, made by pressing upwards the root of the tongue against the roof of the mouth, may be called palatal vowels ; and *u* and *o*, which are produced by a close approximation of the lips to each other, though without touching, are labials. In these three vowels lie in a manner concealed the sounds of the corresponding three weakest consonants of the same organs, which will at once be made to appear by pronouncing them in rapid succession with another vowel : thus the sounds of *ia*, *ie*, *iu*, pronounced quickly are equivalent to *iya*, *iye*, *iyu* respectively ; and in like manner *ua*, *ue*, *ui* = *uwa*, *uwe*, *uwi* ; and under each of these heads are to be arranged their modifications, which partake of the same nature in a minor yet still perceptible degree, thus, *ea*, *eo*, *eu* = *eya*, *eyo*, *eyu*, and *oa*, *oe*, *oi* = *owa*, *owe*, *owi*, though the consonants are here not so strong as those produced in passing over from those vowels (viz. *i* and *u*) which bear to them the greatest analogy. The reason is, that in pronouncing *i* and *u* the organs of speech are so near the position required for the pronunciation of *y* and *w* that they cannot quickly assume another shape without making those sounds heard. This view of the subject affords we think a satisfactory solution of the fact that the letter *י* so frequently coalesces or loses its consonantal power in the sound of *u* or *o*, and that *י* in like manner quiesces in a preceding *i* or *e*. The letter *א* bears in its nature such a strict resemblance to the simple open vowel *a*, that it does not require, and in fact scarcely admits of a separate explanation.*

* If proofs of the soundness of the theory we have advanced were desired, they are to be found in abundance in almost every language, whether Oriental or European. We will select a few of the most striking. In Arabic the three principal vowels are the only ones which have a sign devoted expressly to their representation : thus *a*, *i*, and *u* are denoted by *fatha* (—), *kesra* (—), and *dhamma* (—), though the two latter are likewise employed to represent their respective modifications ; and these three signs have their corresponding quiescents as in Hebrew, viz. *א* = *א*, *י* = *י*, and *ו* = *ו*. In Sanscrit the semi-vowel (the concealed consonant residing in a vowel, and which on the resolution of that vowel into its elements makes its appearance) of *i* is *y*, and of *u* is *w*. And the same fact is observable if we turn our attention nearer home : thus, the Latin *i* at the commencement of a syllable when followed by a vowel had, and on the continent of Europe still generally retains, the consonantal power of the English *y* or Hebrew *י* ; in like manner *u* was employed both for *w* (*י* cons.)

Having thus shown that the fundamental vowels are *a*, *i*, and *u*, and that to these the weak consonants *א*, *י*, and *ו* bear the closest relation, and were therefore with great propriety employed to represent them, we will now explain the signs by which the whole of the vowel-sounds in Hebrew came afterwards to be denoted.

Vowel-Signs.

§ 12. The contrivance above detailed, of representing the principal vowels by means of their homogeneous consonants, useful as it was at the time, could answer its intended purpose only while the language continued to be studied as a living one; but when it fell by degrees into still greater disuse, till at last it was no longer spoken, the new doubts and difficulties which continued to arise respecting the correct manner of reading it were removed by the gradual introduction of vowel-marks, and also of diacritical points distinguishing the different sounds of the same letter. In this manner the existing system was completed about the seventh century of the Christian era.

The following are the signs that denote the vowel-sounds, of which in Hebrew there are ten, five long and five corresponding short ones, together with their powers and names.

Long.				Short.			
Name.	Power.	Fig.	Fig.	Power.	Name.		
קָמֶץ Kāmets.	<i>ā</i>	Ɽ	Ɽ	<i>ă</i>	פָּתַח Páttahh.		
צֶרֶךְ Tséré.	<i>e</i>	ⱥ	ⱥ	<i>ĕ</i>	סֶגוֹל Ceghól.		
חִירִיק הָדוֹל Hhírik Gadhól.	<i>i</i>	ⱦ	ⱦ	<i>ĭ</i>	חִירִיק קָטוֹן Hhírik Kátón.		
חוֹלֶם Hhólem.	<i>o</i>	Ⱨ	Ⱨ	<i>ĕ</i>	קָמֶץ חָטוּף Kamets Hhatúph.		
שׁוּרֵק Shurék.	<i>u</i>	ⱨ	ⱨ	<i>ŭ</i>	קִבּוּץ Kibbutz.*		

§ 13. The forms of these signs, which are made up of short strokes and dots, appear to be entirely arbitrary. Long *a* is denoted by a horizontal stroke under the middle of which a dot is placed, thus (Ɽ)

and *u* (ⱨ); e. g. *iam*, pron. *yam* = *jam*; *navis* (from *naus*), pron. *navis* = *navis*. The twofold power of the English *w* and *y* must occur to the mind of every one.

* Their names are derived partly from the manner in which they are pronounced, and partly from their figure: thus, Kamets signifies *contraction*; Páttahh, *opening*; Tsere, *breaking*; Ceghol, *cluster of grapes*; Hhírik, *gnashing*; Hholem, *strength*; Kamets Hhatuph, *short kamets*; Shurek, *hissing*; Kibbutz, *compression*. See next note.

v. Spinoza, *Tractatus
Theologico-Politicus*
c. vii. Lib. I. p. 174.

(in printed books, however, and often in writing, this dot is converted into a vertical stroke, and connected to the horizontal one like the figure in the table we have just given); short *a*, by the horizontal stroke alone; long *e*, by two dots in a horizontal direction; short *e*, by the preceding, with an additional dot placed under and between them; long *i*, by a single dot, followed by its homogeneous semi-vowel ך; short *i*, by the dot alone. All the preceding signs are placed *beneath* the letters to which they are attached. The vowel long *o* is denoted by a dot placed *over* the *left* edge of the consonant to which it belongs, as in the word תוהו *tôhû*; by which position it is distinguished from the accent R'bhî'h, which consists of a dot placed over the *centre* of a letter (§ 49). It is on this account also that Hholem is in general accompanied by its homogeneous semi-vowel ך, which accordingly is to be considered as a part of the Hholem, though not an essential one: so that a word may be written fully with it, as קָרָשׁ; or it may be omitted, as קָרַשׁ. When ך should be employed with Hholem, and when not, cannot in all cases be determined with certainty; the following rules, however, for its omission have been given by Ben Zebh, in his 'Talmudh Lashon 'Hibhri.' Hholem is not to be accompanied by ך, 1st, when the letter bearing Hholem has likewise an accent, e. g. קָרַשׁ, תָּרַשׁ (for then it cannot be mistaken for R'bhî'h); 2d, when Hholem is followed by one of the letters א, ה, or ו, e. g. רָאָה, בָּהֶן, הוֹהֶן (to prevent the concurrence of too many weak letters); 3d, when followed by שׁ, so that its diacritical point coalesces with the dot Hholem, e. g. מָשָׁה, נָשָׁה; 4th, when two Hholems come together, e. g. מְאֹרֶת, אֲרֹרֶת (for the same reason as Rule 2d, i. e. not to increase the number of serviles in a word); 5th, when the second and third radical letters have been contracted into one, e. g. עָז, בָּל (lest the ך should be mistaken for a radical). Yet the student must be reminded that in the application of these rules there is considerable uncertainty; for, though in general they will be found to accord with the facts, the contrary is frequently the case. Short *o* is denoted by the same figure as *ā* (to distinguish it from which, see the directions given § 24); long *u*, by a dot placed in the bosom of ך (for the manner of distinguishing it from a point called Daghesch, whose position is also in the bosom of a letter, see § 26 et seq.); short *u*, by three dots placed obliquely in a straight line.*

* As it probably may interest some of my readers, I will give in brief the celebrated Aben Ezra's theory of the vowels contained in his grammatical work

Combination of Consonants and Vowels.

§ 14. We have now given the characters representing all the sounds in Hebrew, whether consonants or vowels. In the Occidental lan-

entitled Cephher Tsahhoth, 'The Book of Elegance.' The opening is so curious that it must be quoted in his own words: בעבור שנבראת נשמה ואדם בצלם אלהים: ידמו מעשיה אל מעשיו. והנה מיד כל התנועות על שלש דרכים: תנועה אחת מהמוצק: שהיא כנקודה בהוך עגולה: וזאת תנועת האויר והאש: שהיא תנועת מלמטה אל מעלה: כי הארץ אמצעית בתוך הגלגלים: ומוצקה היא מוצק גלגל המזלות: והתנועה השניה אל המוצק: וזאת תנועת המים והארץ: שהיא תנועה מלמעלה למטה: והתנועה השלישית סביב המוצק: וזאת תנועת הגלגלים: שהיא תנועה לא למעלה ולא למטה: וכאשר הפשתי בדברי התנועות הנקראות שבעה מלכים: מצאתי המוסדים מתן חם שלשה: חולם וְחִירֵק וּפְתַח גְּדוֹל: i. e. "As the souls of mankind were created in the image of God, therefore their actions resemble his; thus the secret of every motion is in three directions: The first motion is *from* the centre, which is like the point in a circle; this is the motion of air and fire, which is from below upwards; for the earth is the centre of the celestial bodies, and her centre is the centre of their orbits. The second motion is *towards* the centre; and this is the motion of water and earth, which is from above downwards. And the third is *around* the centre; and this is the motion of the celestial bodies, which motion is neither upwards nor downwards. And as I was examining the vowel-sounds which are called the Seven Kings (i. e. Hholem, Hhirik, Pattahh, Kamets, Shurek, Kibbutz, and Ceghol), I found that they are grounded on the following three, viz. *Hholem*, *Hhirik*, and *Pattahh*, and the other four are compounded from them." He then goes on to say, "1. The vowel *Hholem* is an elevated tone (וְחִירֵק דְּחִיּוֹלָם למעלה), and is accordingly expressed by a dot above the letter, and always over the end of it, as in the word תָּהוֹךְ, in order that it may not be confounded with the accent R'bhi^h, which is also a dot above the letter, but placed in the middle. It derives its name חִיּוֹלָם from the root חָלַם *to be strong*, as in the word וְחִיּוֹלָמִי Is. 38 : 16. By some this vowel is called מֵלָא פִּיּוֹם (פִּיּוֹם Chald. for מִוּתָּה *mouth*) *full mouth*; because in pronouncing it the mouth appears to be full. 2. The vowel *Hhirik* is a depressed tone (וְחִירֵק דִּירֵק למטה), represented by a dot under the letter; its name חִירֵק is derived from the root חָרַק *to gnash*; because in uttering it, one appears to gnash with the teeth (!). 3. The vowel-sound of *Pattahh* is neither exalted nor depressed, but is an intermediate broad sound. Its figure is therefore a horizontal line drawn under the letter. Its name is derived from the root פָּתַח *to open*, because it is produced by an opening of the mouth. The reason why it is placed beneath rather than above the consonant to which it belongs, is that it may thus be distinguished from the mark Raphe, which is placed over the בְּרִכְתָּהּ letters to show when they are to be aspirated (§ 45). 4. The vowel-sound *Kamets* is the intermediate tone between *Hholem* and *Pattahh*, whence its figure is composed of those of *Pattahh* and *Hholem*, thus (,), which were afterwards connected in the present manner (,). (According to the opinion of Aben Ezra, *Kamets* differs from *Pattahh* in the length and also in the quality of its sound; the former being

guages these are written in one continuous line; but in the Shemitish tongues the consonants alone are placed in the line, and the signs for the vowels long and short are inscribed above or below those consonants to which they are to be read, e. g. long בָּ *bā*, בֶּ *bē*, בִּי *bī*, בֹּ *bō*, בֻּ *bū*; short בַּ *ba*, בֶּ *be*, בִּי *bi*, בֹּ *bo*, בֻּ *bu*. When a vowel is followed by one of the letters א, ה, ו, י, technically termed 'Eh'wi letters (אֶהְיֶה *I will be*), without a vowel of its own, which letters as before stated sometimes lose their consonantal power (§ 7), the following rules are to be observed: א, being the weakest of all the consonants, when preceded by a vowel merely lengthens such vowel and rests in it, thus בָּא *bā*, בֶּא *bē*, &c., and the same is the case with ה; but ו and י can quiesce only in their respective homogeneous vowels *o*, *u*, and *i*, *e*, which they were once employed to represent (§ 9), thus בֹּו *bō*, בֻּי *bū*; בִּי *bī*, בֶּי *bē*; for when preceded by any other vowel, ו retains its power of a labial consonant, and י makes with it a diphthong, thus בֹּי *bai*, בֻּי *bui*.

pronounced by him like *a* in *all*. But as the analogy of the remaining long and short vowels, as well as that of the other Shemitish tongues, not one of which has this sound, gives to the vowel Kamets that of long *a* simply, we have considered it as differing from Pattahh in quantity alone). 5. *Shurek*. Its sound, compounded of those of Hholem and Hhirik, is denoted by a dot in the middle of a letter, and, lest it should be taken for Daghesh, which is likewise a dot in the middle of a letter, it is always accompanied by its semi-vowel ו. The reason of its being placed in the middle is that its sound is a compound of Hholem which is above, and Hhirik which is below. (This sound between *e* and *i* is still retained in the pronunciation of Shurek by the Polish Jews, which strongly resembles that of the French *u* in *une* or the German *ü*; thus, for instance, the word בָּרֵךְ is pronounced by them *barück*). 6. The corresponding short *u* is expressed by three dots; one of them taken from Hholem, another from Hhirik, and the third from the middle of ו (scil. Shurek!). 7. *Tsere*. Its sound, like that of Shurek, is composed of Hholem and Hhirik; but this sound, *e*, is nearer to *i*, while that of Shurek is nearer to *o*. It is expressed by two points, one from Hholem and the other from Hhirik, which, for the sake of distinguishing them from Sh'wa, which consists of two dots one above the other, are placed in a horizontal direction. (His opinion of the power of this vowel may be the reason why the Polish Jews of the present day pronounce Tsere like the diphthong *ai*; thus אֶמֶן is according to them to be read *āmāin*). 8. *Ceghol* is a compound of Tsere and Pattahh, and is pronounced as in the East (i. e. like *ai* in *fair*). Its sign consists of the two dots of Tsere, and one in the middle of them, which represents the centre; that denoting, as I have already stated, the vowel-sound Pattahh" (!).

EXAMPLES.

פֹּה	נִיא	מִי	מֶה	כֶּה	חִי	הִי	דִּי	גִי	בֶּה	אֶה
<i>pō</i>	<i>nū</i>	<i>mai</i>	<i>mē</i>	<i>kē</i>	<i>hhē</i>	<i>hū</i>	<i>dō</i>	<i>gī</i>	<i>bē</i>	<i>'ā</i>
שִׁירֹה	תּוֹכַחַת	הֶוֶה	תּוֹעֲבוֹת	גֶּלֶה	רַחִי	בָּרָה	אָבָה			
<i>shīro</i>	<i>tōkhahhath</i>	<i>hōwe</i>	<i>tō'hebhōth</i>	<i>gēlē</i>	<i>rahhai</i>	<i>bārā</i>	<i>'ābhā</i>			
גָּלוֹי	אָלִי	חִימִי	דִּילִי	קֹרֹה	רִישֶׁה	מֵלֶה	בָּרָה			
<i>gāloi</i>	<i>'ālai</i>	<i>hhimē</i>	<i>dīlē</i>	<i>kōrō</i>	<i>rishe</i>	<i>mēlē</i>	<i>bārā</i>			
אָנוֹכִי	אֵלֶנִּי	מֵרֶשֶׁהֶם	מֹשֶׁבֶה	קֹדְהֵלִי	קֵלְסִירֹה	כָּרֶלֶה				
<i>'ānokhī</i>	<i>'ālēnū</i>	<i>mērūshēhem</i>	<i>mōshēbhā</i>	<i>kōdhelū</i>	<i>kēlsirō</i>	<i>kārēlā</i>				
פֹּקֶדִירוֹשַׁי	קֹבְהֶלְמוֹרֶהוּ	בֵּרֶשֶׁלְמֶנִּי	רֶשֶׁהֶנֶנִּי	בֶּעֻבָּה						
<i>pokedhīroshai</i>	<i>kōbhelāmōrehū</i>	<i>berūshālāmenū</i>	<i>rēshōnenū</i>	<i>be'ēbhā</i>						

CHAPTER III.

SYLLABICATION.

§ 15. In Hebrew no syllable consists of a vowel alone, or commences with one : so that every syllable must begin either with one consonant, as בֶּ *bā*, or with two, as בֶּרֶ *b'rā*; but never more than two, which would be contrary to the Oriental ideas of euphony. Syllables are divided according to their terminations into *simple* and *mixed*. A syllable is called *simple*, when its vowel is employed merely in uttering the consonant to which it is attached, and which it needs not leave in order to give utterance to another consonant, at the end of the same syllable; so the instances בֶּ and בֶּרֶ given above. A syllable is *mixed* whose vowel is compelled to leave quickly the consonant to which it belongs, in order to enunciate and be lost in a succeeding one in the same syllable, as קַל *k'al*, קֵטַל *k'tal*; for here the *a* (.) cannot remain with the *q* or *t* under which it is written, but must hasten from it to express the *l*, which is destitute of a vowel of its own.

§ 16. *a.* From what we have said, it will be easily comprehended, 1st. That *the vowel of a simple syllable must be long*, for it does not pass over to, and become absorbed in, a following consonant, but remains with its own; and *vice versa* that a long vowel always helps to form such a syllable. 2dly. It is evident that *the vowel of a mixed syllable must be short*, as it becomes lost in the following consonant; and on the other hand, a short vowel invariably forms part of a mixed syllable.* Thus in the word פָּרָא we have two simple syllables and two long vowels; while in קָטַל, the first, a simple syllable, has a long vowel,—and the second, a mixed syllable, has a short one.

b. And hence it ensues, that if in the course of inflection a mixed is converted into a simple syllable, the short vowel of such syllable must as a general rule be changed into its corresponding long one, e. g. הִקְרִיִּים, which by the rejection of ך becomes הִקְרִים; and in like manner the changing of a simple into a mixed syllable causes the long vowel to be replaced by its corresponding short one, e. g. קָמְרָה *she stood*, קָמְרָה *thou stoodest*. We have said that this mutual interchanging of long and short vowels takes place between those which correspond to each other; we may here observe that to this there are exceptions, which will be stated in the sequel.

SH'WA.

§ 17. As a syllable in Hebrew may begin or end in a consonant without a vowel, a sign has been invented to accompany such letter, in order to certify the reader that no vowel has been omitted through mistake. This sign consists of two vertical dots (,) called *Sh'wā* (Heb. שְׁוָא *emptiness*). It is placed under all initial and medial letters which have no vowel of their own, with the exception of the quiescents. As final consonants are almost always vowelless, it has not been considered requisite to affix this mark to any of them, except the letter ך (which appears also with the vowel (,)), together with ך servile, and the finals of some verbal forms in which the penultimate letter also has *Sh'wa*.

§ 18. Since no consonant can be uttered without the aid of a vowel, every one which is not accompanied by a vowel of its own is to be pronounced by means of the one attached to the preceding or following

* The only apparent exceptions to these rules arise from the introduction of an accent. See § 55.

consonant. Thus, if the *initial* letter of a word be destitute of a vowel, as the *ק* in קטל, it must be expressed by means of that attached to the second; if, again, the *final* consonant have no vowel of its own, as is the case with the *ל* of the same word, the vowel preceding it, which is here (ַ), enables it to be pronounced. And one or the other of these means is resorted to in the case of *medial* consonants occurring without a vowel: in the word קטל, for example, the pronunciation of *ט* may be effected by the help of either the preceding (ַ), thus *koṭ-lá*; or that which follows, *kā-t'lá*. When a consonant is enunciated by means of the vowel which goes before it, the sign (ַ) is called *Sh'wa quiescent* (שְׁוָא נָח); when by the help of that which follows, it is termed *Sh'wa mobile* (שְׁוָא נָע). The question, whether a consonant so situated is to be pronounced by the aid of the preceding or of the following vowel, is answered by the rule in § 16 for distinguishing simple and mixed syllables: for when the vowel immediately preceding a medial consonant with Sh'wa is short, the consonant must be read with it, in order to complete the syllable; and when the preceding vowel is long, as that syllable is thus rendered perfect, the consonant will go to the succeeding one. Or in other words, when Sh'wa is preceded by a short vowel, it is quiescent, as יקטל *yik-tól*, מקטיל *mak-tíl*; and when by a long one, it is mobile, in which case we shall represent it by an apostrophe, as קטל *kō-t'lá*, יקטל *yik-kā-t'lu*.*

§ 19. Besides the rules given above, there are some others requisite to be known before we can in all cases make the necessary distinction between these two species of Sh'wa:

1. If two Sh'was concur in the middle of a word, as in יקטל, the first is quiescent, and is in consequence to be read with the vowel preceding it; while the second is mobile, and must be expressed with the assistance of the following vowel. For two vowelless consonants at the beginning of a syllable cannot be expressed by Oriental organs (§ 15), neither can they at the end of one without considerable effort: it is true that at the end of words this cannot be avoided; but in the middle it can, and accordingly is, viz. by attributing them to separate syllables.

2. If a letter with Sh'wa in the middle of a word is by the influence of the sign called Daghesch forte (see § 27) to be pronounced double, such letter is considered as consisting of two, each accompanied by

* The accents of course exert the same influence on Sh'wa which they do on the syllables. See § 55.

Sh'wa; thus קטלך is equivalent to קטלך, and will accordingly come under the preceding rule.

3. If a letter with a subscribed Sh'wa be immediately succeeded by a similar letter expressed in writing, this Sh'wa must be made audible although preceded by a short vowel; which is done in order to give greater distinctness to the reduplication: thus הלך is to be read *ha-l'lú*, not *hal-lú*; and so הנני pron. *hi-n'ni*, צלל pron. *tsi-l'lú*.*

COMPOUND SH'WA.

§ 20. The Sh'wa of which we have just spoken is called *simple Sh'wa* (שְׁוָא פשוט), and may be placed under any letter of the alphabet

* As we have already observed, these Sh'was quiescent and mobile were originally intended, and are accordingly to be considered, merely as signs to certify the absence of a vowel; for they are by no means short vowels, as some grammarians have asserted. This idea of theirs probably had its origin in the fact that two initial perfect consonants, as for instance those in the words בָּנִי and שְׂמִי, cannot readily be pronounced without a slight intermediate breathing, thus *b'ni*, *sh'ma'h*; but when we reflect that this difficulty still exists whether a Sh'wa be written or not, and that the sign (:) still remains the same, and is employed for the same purpose, viz. to show the absence of a vowel, whether occurring at the beginning or end of a syllable, we cannot fail to perceive the erroneousness of the supposition which attributes to it different powers and uses according to its place in a word. This is further corroborated by the uniform manner in which the signs corresponding to Sh'wa are employed in the Arabic, Persic, Sanscrit, Bengali, &c., in which languages they in no instance represent a vowel-sound, however short. And again by the statement of Aben Ezra (Cepher Tsahhboth 3. a.), and of D. Kimbbi (Mikhlol, 48. b.) relative to the manner in which Sh'wa mobile was pronounced by the school of Tiberias: wherein he affirms that when occurring before one of the guttural letters, they gave it the same vowel-sound as that by which the guttural was accompanied; thus רָאָה they pronounced *y'abbédh*, בָּאָר *b'ar*, דָּרָה *d'há*, בָּעוֹר *b'hōr*, קָחוּ *k'hā*; before י they gave it the sound of *i*, thus יָיָהּ *y'yāhhēl*, יִרְמְיָהּ *yirm'yāhū*; and before any other letter, that of the vowel *a*, thus קָלָלָהּ *k'lālā*, גָּבְהָרִים *g'bhārīm*, גְּלִילִים *g'līlīm*. This practice appears to have arisen from a difficulty they experienced in enunciating a consonant unless immediately followed by a vowel-sound, and hence when there was no peculiarity in the succeeding letter which could exert an influence in determining the vowel to be taken, they chose the simplest open vowel *a*; when the succeeding letter was י, they gave to that with Sh'wa its homogeneous vowel *i*; and when a guttural, which from the tenuous quality of its sound does not present the same effectual barrier between two vowels as one of a stronger texture, they substituted a vowel the same as that taken by the guttural. And this, as we have said, constitutes an additional proof of the truth of our assertion, that Sh'wa is not a vowel; for were such the case, with what propriety could it have been exchanged for any other which convenience might suggest?

destitute of a vowel, whether occurring at the beginning or in the middle of a word, except the gutturals א, ה, ו, ע, and ר. For if one of these letters appear in a situation in which another would receive the sign denoting the absence of a vowel, i. e. simple Sh'wa,—in order that it may not on account of its weakness be indistinctly pronounced, or remain altogether unheard, it will have a very brief vowel-sound; and this is represented by a short vowel connected to Sh'wa, which latter in such case is analogous to the mathematical sign —, while the vowel-mark stands in the place of a positive quantity: thus 2— denotes a quantity less than 2; so (◌◌) represents a shorter vowel-sound than (◌) alone. This is termed *compound Sh'wa* (שְׁוָא מְרֻבֵּב).*

§ 21. Of the five short vowels given in § 12, only the following three are employed in this manner, viz. (◌◌), (◌◌◌), and (◌◌◌). Thus,

Fig.	Repr.	Name.
(◌◌)	◌◌	חֲטָף פָּטַח Hhatéphṭ Páttahh (or Sh'wa Pattahh).
(◌◌)	◌◌	חֲטָף סֶגוּל Hhatéph Ceghól (or Sh'wa Ceghol).
(◌◌)	◌◌	חֲטָף קָמֶץ Hhatéph Kaméts (or Sh'wa Kamets).

The reason why only these three vowels have been adopted to form compound Sh'was will appear from the following considerations. The gutturals admit of being accompanied by any vowel whatever; but when it is not necessary in order to determine the form of the word that they should take one of the other vowels, they prefer their homogeneous vowel *a* of the same organ, or at least one of its modifications *e* and *o* (§ 10). Now as the short vowel-sounds denoted by the compound Sh'was were given to the gutturals for the purpose of facilitating their enunciation, and have little to do with the characteristic forms of words, it is natural to conclude that such vowels alone would be

* To this general rule of giving to vowelless gutturals a compound Sh'wa, there are some exceptions: thus ה, which of all the letters of this class has the strongest sound, is not unfrequently accompanied by Sh'wa simple, as חֲבֵץ, יִחְזֹק; with ו and ע this is but seldom the case, as יְבִרָה, יִרְצֶנּוּ; and with א very rarely, it being the weakest of all, as נֶאֱדָר. These anomalies have in all likelihood arisen from a want of exactness in carrying out the system; to which cause may likewise be attributed the appearance of compound Sh'was with other than guttural letters, as יִזְרַח Gen. 2: 12., יִשְׁקַח Gen. 27: 26., לִיָּחִי Gen. 2: 23., שְׁמִיִּי Zech. 4: 12. (which the K'ri notices), בְּנִיִּי Josh. 11: 2., where they are irregularly employed probably to show that the Sh'wa is mobile.

† חֲטָף *snatching*, Chald. act. part. from חָטַף to *snatch*.

received into their composition as are consonant to the nature of the gutturals.

§ 22. From what we have said, it will be perceived that it is nearly a matter of indifference which of the compound Sh'was is employed in a given case, whence we have שְׁמֹד *h'mōdh*, אֲמֹר *a'mōr*, אֲנִי *a'ni*; though when not occurring at the beginning of a word, that compound Sh'wa is in general preferred which is similar to the vowel preceding it, e. g. הַמִּדָּה *ha'h'mīdh*, הֶהְמִיד *he'h'mīdh*, הוֹהִמָּד *ho'h'mādh*.

PATTAAH FURTIVE.

Patahh Furtive (פְּתָחִיזִי) is the name given to a short *a* placed under a vowelless guttural letter at the end of a word or syllable when such letter is preceded by any other vowel than *a*; in which case a difficulty is experienced in passing directly from such vowel-sound to the enunciation of the guttural, and consequently a short and homogeneous *a*-sound (see § 21) *steals in*, as it were, to aid in expressing the guttural: thus the word רִדָּה will naturally read *rū'ah*; and this is accordingly denoted in writing by placing under the guttural a *Patahh*, which is to be pronounced before its guttural, thus רִדָּה. This however takes place only with the strong gutturals, which refuse to coalesce with a preceding heterogeneous vowel, as ע, ו, and ה; thus רָקִיעַ *rāqī'a*, מִזְבֵּחַ *mizbē'h*, גִּבְחָה *gābhō'h*; for the weak gutturals, א and ו, simple, lose their sound altogether in such case, and quiesce in that of the preceding vowel (§ 14). Hence *Patahh furtive* is employed only when a strong guttural is preceded by a heterogeneous vowel, that is, another than *a*; for with that vowel it readily coalesces, so that none other is needed for the purpose of facilitating its enunciation. The only exception is when the guttural is followed by another vowelless letter; for then it still takes *Patahh furtive*, in order to assist the enunciation of the final letter, although preceded by the vowel *a*, e. g. שְׁמֵעָה *shāmā'ah*.

KAMETS HHATUPH.

§ 24. 1. To be enabled to distinguish between the long vowel Kamets, or long *a*, and the short vowel Kamets Hhatuph (קָמֶץ חֲטוּף) *snatched Kamets*, so called on account of its brevity), or short *o*, both

of which have the same figure (,), it is necessary to consult what was said (§ 16) respecting the relative connection existing between vowels and the syllables formed from them, viz. that a long vowel requires by its nature to make a simple, and a short vowel a mixed syllable. This is the leading principle which determines what vowel the sign (,) represents: for whenever (,) is followed by a letter with a vowel of its own, it makes in consequence a simple syllable (§ 15), and stands for the vowel *ā*, e. g. קָטָל, מְלָכִים, pron. *kātāl, m'lašhīm*; but when it is followed by a letter bearing Sh'wa quiescent, it makes with such letter a mixed syllable, and denotes the short vowel *ō*, e. g. חֲכָמָה *hōkhmā*, אֲחֻלָּהּ *'akhōlkhā*, קֹדֶשֶׁה *kōdshéh*. When however (,) is followed by (,) in the middle of a word, a question arises, whether (,) is Kamets (*ā*), and the letter with Sh'wa—which in that case is mobile—to be read to the following syllable, thus קָטָלָה *kā-t'lā*; or whether it is Kamets Hhatuph (*ō*), and the Sh'wa—then quiescent—to be read to the syllable containing (,), thus קֹטְלָה *kōt-lā*. This case is generally decided by the sign Methegh (see § 63): viz. when (,) is accompanied by Methegh, it is long, and forms a simple syllable, thus קָטָלָה *kā't'lā*; and when unaccompanied by this sign, it is short, e. g. חֲכָמָה *hōkhmā*, קֹרְבָן *kōrbān*.

2. From these rules the following cases are to be excepted: A (,) which has been derived from Hholem is to be read as short *o*, although followed by a consonant with a vowel of its own; such (,), being in the antepenult, takes Methegh, both on account of the accent on the ultimate (§ 64), and to enable the short vowel to make a simple syllable: e. g. שְׂרָשָׁר plur. קֹדָשִׁים *kōdashīm*, שְׂרָשָׁר plur. שְׁרָשָׁרִים *shōrāshīm*. And so of a (,) which has arisen from Sh'wa in consequence of a following (,), and which is accompanied by Methegh, according to § 63. *b.*, e. g. לְחָלִי לְחָלִי.

§ 25. 1. When (,) occurs in the ultimate making a mixed syllable, its quantity is decided by the position of the accent: viz. if it receives the accent itself, it is Kamets, or long *a*, which the accent enables to make a mixed syllable (§ 55), e. g. דָּבָר *dābhār*, מִשְׁכָּן *mişkān*, שָׁלַח *shālāh*; but if it does not receive the accent, it must be Kamets Hhatuph, or short *o*, from Hholem (ו), e. g. כֹּל *cōl*, וַיָּרֹם *wayyārōm*, from בָּלָם, יָרֹם. 2. In the beginning or middle of a word, (,) followed by a letter with Daghes forte—which is equivalent to two such letters, the first with Sh'wa quiescent (§ 28)—is to be read *ō*, according to § 24, 1.: thus בָּתִּים (= בְּתִים for בְּתִים) *bōtīm*; and it will retain this power when, on the addition of a grave or accented suffix, it

receives a Methegh (§ 64), e. g. בְּתִיכֶם pron. *böttchém*. But when Kamets followed by Daghes forte takes an *accent* to enable it to form a mixed syllable, it retains its sound of long *a*, e. g. יָמָה, לָמָה, שָׁמָה, pron. *yámmā, lámā, shámmā*.

CHAPTER IV.

DAGHESH.

§ 26. *Dāghesh* (דָּגֶשׁ) is a dot inscribed in the bosom of a letter. Its office is of two kinds: 1st, to show that the letter in which it is placed is to be doubled in pronunciation, when it has the name of *Daghes forte* (דָּגֶשׁ הָזֶקֶק), as it *strengthens* the sound of the letter in which it is inserted, and at the same time causes the preceding vowel to rush on towards it, in order to give full force to the reduplication; 2d, to remove the original aspirate sound of certain letters, when it is called, in contradistinction to the preceding, *Daghes lene* (דָּגֶשׁ קָל).

DAGHESH FORTE.

§ 27. In Hebrew a letter is often by the rules of grammar to be reduplicated in the middle of a word; and in such cases, when possible, both letters of the pair are made audible in pronunciation: but for the sake of expedition, the latter of them only is represented in writing, and in this there is a Daghes inscribed, in order to remind the reader of the omission; thus, instead of קָשָׁקֶשֶׁל at full length, we have merely קָשֶׁל.* And this not only when the two letters were originally the same, but also when the former of them, as is often the case, has been assimilated to the latter, thus we have הִקְשָׁקֶשֶׁל = הִקְשָׁקֶשֶׁל for הִקְשָׁקֶשֶׁל (§ 77).

* In Arabic a sign called *teshdid* (ـ) is placed over a letter in order to denote its reduplication. The Germans in writing make use of a small stroke over *æ* and *œ* for a similar purpose.

§ 28. As the power of Daghesh forte consists in compensating the rejection of the first of two similar letters in juxtaposition when without a vowel of its own, it follows that this Daghesh can never be employed except when the first letter of the pair would be accompanied by Sh'wa, e. g. קָשֶׁל = קָשֶׁל־קָשֶׁל, חֲקָקֶל = חֲקָקֶל־חֲקָקֶל, סִבָּה = סִבָּה־סִבָּה.

§ 29. Again, as Daghesh is the sign of the doubling of a letter, it can be inserted in those only of which the reduplication can readily be made audible in speaking. This is without difficulty effected in letters of a strong distinct sound, as, for instance, the כ in קָשֶׁל; but not in those whose sound is more slight and continuous, as is the case with the gutturals, א, ה, ו, ע, and also the liquid ר. Hence arises the rule that a *guttural letter can never receive Daghesh forte*.

§ 30. Besides the gutturals, which in no case receive a Daghesh, we find also the letter ר, which, although a labial, and capable of taking this sign, is yet the weakest of the remaining consonants, answering to the English *w*, and cannot easily be reduplicated in pronunciation. Instead, therefore, of inserting a Daghesh in this letter, the word containing it undergoes some other equivalent change; for instance, in the Pi'el form of the verbs רָעַ, the second radical letter ר, which according to the general rule should be doubled by Daghesh, is either changed into ר, thus קָרַע for קָרָר; or it remains single, and the third radical is reduplicated in its stead, whence the alternate form קָרַרַע.

§ 31. If we consider the influence exerted by the point Daghesh on the syllable preceding it, we shall perceive that, as the first of the two letters of which the consonant containing it is held to be composed is pronounced as though accompanied by Sh'wa, every such syllable must be a mixed one; and hence Daghesh forte is always immediately preceded by a short vowel (§ 16. a.). It is equally evident, on the other hand, that every short vowel, unless accompanied by an accent (§ 55), must be followed by a consonant either with Sh'wa or containing an inscribed Daghesh. Hence it is, that a short vowel is frequently given to a consonant for the purpose of expressing the Daghesh in a following one; while in other cases the Daghesh itself is inserted in consequence of a preceding short vowel.

§ 32. Thus Daghesh forte, although uniform in its power, has two distinct offices; one of which is to denote the reduplication of a letter, or the assimilation of a letter to the following one, e. g. קָשֶׁל = קָשֶׁל־קָשֶׁל, חֲקָקֶל = חֲקָקֶל־חֲקָקֶל; and this we shall call *Daghesh compensative*. Its other office is to enable a preceding short vowel to form in compli-

ance with its nature a mixed syllable, e. g. מְקַל *בְּקַל; so too the Daghesth inserted in a letter preceded by the article הַ or הַ conversive. In these cases Daghesth cannot with any propriety be considered as a substitute for a rejected letter, since it has arisen solely on account of the preceding vowel, which is thereby preserved unchanged; this we shall term *Daghesth conservative*.

§ 33. 1. A short vowel requires the insertion of this Daghesth in the following consonant in order to complete the syllable, whenever such consonant has a vowel of its own; but when it receives Sh'wa, and can consequently terminate a mixed syllable, the Daghesth is often rejected as no longer necessary, e. g. the word above given בְּקַל; when it takes a suffix, thus בְּקַלְתָּ, the short vowel is followed by Sh'wa, and accordingly Daghesth is again rejected; so מְקַלְתָּ. † Thus the Daghesth is often omitted which should be inserted after the article הַ or הַ conversive, when the letter following these particles takes Sh'wa, e. g. הַלְרִיחַ, הַלְרִיחִים.

2. And not only is Daghesth conservative, or Daghesth employed on account of a preceding short vowel, in this manner omitted as unnecessary, but also Daghesth compensative, i. e. Daghesth used to denote the rejection of a letter, e. g. מְבַקְשִׁים for מְבַקְשִׁים; יִקְחוּ for יִקְחוּ, from לָקַח; יִשְׁאוּ for יִשְׁאוּ, from נָשָׂא; מְלַמְּעֵלָה for מְלַמְּעֵלָה, from לָמַעַל and לְמַעַלָּה. For it must be understood that Daghesth forte is not merely a compensation for a rejected letter, but is at the same time a necessary effect of such rejection, in order that the preceding short vowel may remain unchanged, and still go to constitute a mixed syllable, as it did before the rejection took place. Take for example the verbal form יִנְגַּשׁ: here the first syllable is a mixed one; but if נ be assimilated to the next following consonant, and then

* That this word in the cognate languages Syriac and Arabic is found to have an intermediate ר, thus Syr. ܪܬܡܐ, Arab. ٲرسي, constitutes no valid objection to the truth of our theory; for instances abound of words in these and the other Shemitish dialects receiving an inserted liquid for the same purpose and on the same occasions as when in Hebrew they take Daghesth: e. g. Chald. ܪܬܡܐ, fut. ܪܬܡܐ = ܪܬܡܐ (like ܪܬܡܐ); ܪܬܡܐ inf. ܪܬܡܐ = ܪܬܡܐ; ܪܬܡܐ = ܪܬܡܐ; ܪܬܡܐ = ܪܬܡܐ. See § 81.

† Thus we are not compelled to make exceptions of these instances, as has been done by Prof. Gesenius, who has given in his Lexicon the plur. בְּקַלְתָּ as an irregularity for בְּקַלְתָּ, and in the latest edition the word מְקַלְתָּ, although Daghesth is not found in any of the examples quoted by him.

rejected, the short vowel (.) can remain unchanged only by placing a Daghesh in ך, whence arises the form שִׁנָּה; but should this ך receive Sh'wa, so that it can be read in the same syllable with the preceding (.), Daghesh may be either inscribed in it or omitted; thus the third pers. masc. plur. of the future of this verb is written either יִשְׁנֶה or יִשְׁנֶה. On this principle may be explained the other instances given above, such as the P'heh form of verbs, ך conversive, the definite article ך, and the prep. ך; in short, whenever a letter which would otherwise receive Daghesh is accompanied by Sh'wa, this Daghesh, being no longer absolutely necessary, may be omitted.

§ 34. *a.* That Daghesh is not to be looked upon as a mere compensation for one of two similar letters which has been rejected, but that the immediate cause of its introduction is rather the imperfect state of the preceding syllable consequent on such rejection, appears from the mode in which this point is inserted in ך epenthetic; for instance, the word קִשְׁלֹרֶךְ in order to avoid the hiatus has often an inserted ך, thus קִשְׁלֹרֶךְ, which on the application of the rule § 77. 3. becomes קִשְׁלֹרֶךְ, the ך being rejected, while ך receives Daghesh. Now it may well be asked, how can the Daghesh inserted in ך compensate the omitted ך? The answer is, it does no such thing, but is merely an effect of the rejection of ך, whose vowel falls back upon ך, so that the preceding short vowel would be left without a consonant in which to terminate, were it not supplied by the insertion of Daghesh in ך.*

ב. This fact of the real origin and use of Daghesh is shown likewise by the change which takes place in a vowel preceding a guttural letter in a situation to receive Daghesh; thus, instead of מִקְרִי we have מִקְרִי. Now it is not very evident in what manner the liquid consonant ך can be compensated by the vowel (.); but there is no difficulty in conceiving that, on the elision of that consonant, the short vowel (.) was changed into the long vowel (.) in order to complete the syllable (§ 16. *a.*). And hence we have a general rule, that whenever

* Some grammarians have indeed not scrupled to assert that there is such a thing as assimilation in a retrograde direction, forgetting that this would be running counter to the very principle on which assimilation takes place; and particularly they seem to have overlooked those cases in which the third pers. masc. pret. of verbs takes an epenthetic ך before the pronominal suffix of the third pers. fem., thus קִשְׁלֹרֶךְ for קִשְׁלֹרֶךְ, and where the third pers. fem. pret. takes the same suffix without an intervening ך, as קִשְׁלֹרֶךְ for קִשְׁלֹרֶךְ, in which there is neither rejection nor assimilation backwards, but a mere shifting of the ultimate vowel to the preceding consonant.

a short vowel is followed by a letter with a vowel which cannot be reduplicated in pronunciation (see § 84. 3.), either the short vowel is lengthened, thus **הַעֲמִיד** for **הַעֲמִיד**, **יִבְרָךְ** for **יִבְרָךְ**, or if it be allowed to remain, it takes Methegh (§ 85. 2.), e. g. **הַחַיִּים** for **הַחַיִּים**. To this, we may remark, there are a few exceptions.

§ 35. This Daghesth placed in a consonant on account of a preceding short vowel is found not only in the middle radical of a word, as **כֶּסֶף**, **מִקֵּץ**, but also in words compounded of two others, where the first terminates in a short vowel, e. g. **מִדָּה** Ex. 4: 2. for **מִדָּה**, **מִלְכָּם** Is. 3: 15. for **מִלְכָּם**; and not only when the two are merged into one, but also when written separately, e. g. **מִדָּה** Gen. 12: 18., **מִדָּה** Gen. 2: 19., **מִדָּה** Gen. 46: 33., **אֶשְׁחַדְלֶנּוּ** Gen. 2: 18.; for as these words are connected by Makkeph (which see, § 70), the **ה** is to be considered as omitted. And it is often the case that an initial liquid or dental preceded by a word terminating in a simple syllable receives Daghesth forte when the two words are connected either by Makkeph or an accent, e. g. **לִקְהֹל־דָּאָר** Gen. 2: 23., **יִשְׁהֲ-נָא** 24: 42., **לִי** 44: 17., **קִרְמֵי סַעֲרִי** Deut. 2: 24., **אֶחָדָה אֶחָדָה** Ps. 45: 8., **עֲלֶיךָ** 2 Kings 1: 4.

The producing cause of this latter phenomenon appears to exist in the genius of the Hebrew language, which inclines to terminate all its words in a mixed syllable. The consequence is, that a word ending in a simple syllable will have a tendency to combine with the word which follows, and form a mixed syllable with its initial consonant, whenever the two are in intimate connection with each other; and this is more especially the case when the initial letter of the second word is either a liquid or dental, both of which classes of letters are reduplicated with facility, because in uttering them the passage for the air is not entirely closed as is the case with the harder consonants, *b, p, k, &c.*

DAGHESH LENE.

§ 36. This Daghesth differs altogether in its power and application from the preceding, it being employed for the purpose merely of removing in particular cases the aspiration of certain consonants. Consequently it can be placed in those letters only which have originally an aspirate sound, and they (as stated in § 3 on the powers of letters) are the following six, viz. **ב**, **ג**, **ד**, **כ**, **פ**, and **ת**, which have

been united, for the sake of recollecting them more easily, into the technical expression **בִּגְד כֶּסֶף**. The original pronunciation of **ב** is *bh*, *g*, *gh*, *ḡ*, *dh*, *ḥ*, *kh*, *ḥ*, *ph*, and of **ת** *th*; but the insertion of a Dagghesh in these letters removes the aspiration, and their sounds remain respectively *b*, *g* hard, *d*, *k*, *p*, and *t*. No letters except these six can take Dagghesh lene, but these can receive Dagghesh forte as well; whence the question arises, when is the point inscribed in one of them to be considered as Dagghesh forte, and when as Dagghesh lene?

§ 37. This question is reduced within very narrow limits when we reflect that the power of Dagghesh forte is to reduplicate the consonant bearing it; for, since these letters cannot be pronounced double at the beginning or end of a word, of course one so situated never receives the sign of reduplication: and accordingly when we find a point inscribed in the bosom of an initial **בִּגְד כֶּסֶף** letter or in a final one without a vowel, we are confident that it can be no other than Dagghesh lene. Hence a doubt on this head can arise only when one of these letters so pointed is found in the middle of a word. And to remove such doubt we have the simple rule, that when this point inscribed in a medial consonant is immediately preceded by a vowel, it is Dagghesh forte, and the letter containing it is to be deprived of its aspiration, and reduplicated; and when not so preceded, it is Dagghesh lene, and the letter is simply to be deprived of its aspiration.

INSERTION OF DAGGHESH LENE.

§ 38. When these letters are to be uttered with, and when without the aspiration, is a mere matter of euphony. In order, therefore, to decide when Dagghesh lene is to be inserted, we have first to ascertain what constitutes euphony in this particular respect. We find, accordingly, on examination, that, simply as regards itself, a hard, distinct, unaspirate sound is more easy of production than one which is soft, obscure, and aspirate; the former being articulated by a mere separating or pressing together of the organs, while the movements required to produce the latter are much more complicated: thus, for instance, the letter *b* is pronounced by a simple and complete opening or closing of the lips, while in order to utter the sound *bh* = *v*, it is necessary to draw back the under lip to a line with the teeth, against which it is to be pressed, but not so as to entirely hinder the passage of the air: the same observations apply to *p*, *ph*; *k*, *kh*; *t*, *th*, &c., the aspirate form

in every case requiring a greater effort for its production. That this, however, is the original and normal sound of these consonants, is obvious from the fact that the aspirate pronunciation is that which is denoted in the simplest manner, viz. by the character alone, while the unaspirate sound is signified by the addition of a diacritical point; but as the Hebrews did not uniformly retain the aspiration, it follows that they must in certain circumstances have found it more than commonly difficult of utterance. If then we can ascertain in what cases the aspirates are most difficult of production, we can thence deduce rules for the insertion of Daghesh lene. Now it is certain that in passing from a state of absolute repose, or immediately after a short pause in discourse, the pronunciation of an aspirate is less easy than when the organs by the utterance of a vowel-sound are placed in a situation more favourable to its enunciation.

§ 39. From the above general remarks may be drawn the following rules for denoting a removal of the aspiration of these letters by the insertion of Daghesh lene:

1st. Daghesh is to be inscribed in a כּמֶת letter when commencing a sentence, a verse, or one of the clauses of a verse, e. g. בְּרֵאשִׁית Gen. 1: 1., אֱלֹהִים, כִּי יֵרֶד אֱלֹהִים Gen. 3: 5, 19., גָּדוֹל עֲיָנִי Gen. 4: 13.

2d. When beginning a word in the middle of a verse, immediately preceded by a mixed syllable, e. g. בְּרֵאשִׁית בְּרֵא Gen. 1: 1., וְהָשֵׁן עַל-פָּנָי, v. 2., וְהָאֵר כִּי מֵיב, v. 4., וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא, v. 11.

3d. When beginning a word preceded by a simple syllable, whether terminating in a long vowel or in a quiescent אָדוּרִי letter, which is accompanied by a disjunctive (§ 47. 1.) accent, e. g. בְּצִלְמִנִי בְּדִמְיוֹתָיו Gen. 1: 26, 27. 2: 3. 3: 21., כֵּן וְעֵתָהּ 3: 22. 4: 7. But when a final י, instead of quiescing in the ultimate vowel, forms with it a diphthong, this is considered a mixed syllable (§ 14), and a following כּמֶת letter will consequently take Daghesh by Rule 2d, though the accent on the first word be not disjunctive, e. g. רָהֹק בֵּינִי Josh. 8: 11., וְהָיָה Is. 55: 1.; and so also after the word וְהָיָה, read אֲדַלֵּךְ (§ 71), e. g. וְהָיָה בְּעֵדְךָ Ps. 18: 21. An initial כּמֶת letter preceded by a word ending in וּ pointed with Mappik comes under the same rule, and for the same reason (see § 44), e. g. בְּצִלְמִי Gen. 6: 16., אֲתָהּ, תִּקְרָא 1 Sam. 21: 10. So likewise does one which follows a word ending in א preceded by a vowelless consonant; for then the א is termed *otiant*, and is entirely neglected in the pronunciation of the word, which in effect terminates with the preceding consonant, e. g. וַיִּבְרָא וַיִּלְכֶם Num. 24: 1.

4th. When commencing a word preceded by a simple syllable with a conjunctive accent (§ 47. 2.), a כּתּוּב בּגד כּתּוּב letter does not lose its aspiration, e. g. כּתּוּב בּוֹ שֶׁבַח Gen. 2 : 3., וְהָאָרֶץ הָיְתָה חֲדָרָה 1 : 2. 2 : 5., וְהָאָרֶץ 2 : 14. 3 : 3, 17. From this rule are to be excepted, 1st, the case of a simple syllable ending in ה local or paragogic, which quiesces in the long vowel inserted on its account, e. g. וְאֶעֱיֶדֶה בָּם Deut. 31 : 28., וְאֶרְצָה בְּנֵינִי Gen. 45 : 17.; and 2dly, some instances where two כּתּוּב בּגד כּתּוּב letters concur in the beginning of a word, e. g. וְיִתֵּי כְּכֹלֹת Josh. 8 : 24., וְהָלַךְ כְּכֹרֶמֶיִשׁ Is. 10 : 9.

§ 40. We have said that the rules above given for the insertion or omission of Dagheesh lene in initial letters are readily deducible from the facts enumerated in the remarks which precede them (§ 38). We will explain. The *first* rule, which relates to a כּתּוּב בּגד כּתּוּב letter commencing a sentence, naturally ensues from the observations relative to quitting the state of silence. As a consonant at the end of a syllable is articulated by a closing of the organs, the *second* rule comes under the same observations. A disjunctive accent separates more or less the word bearing it from that by which it is followed; so that the cases affected by rule *third* are those in which a pause in speaking occurs. With regard to the *fourth*, it will be at once perceived that there can be little or no difficulty in passing directly from the utterance of a vocal to that of an aspirate sound, which bears to it so near a relation, and hence no inducement to vary the pronunciation of the כּתּוּב בּגד כּתּוּב letter. When a final vowel is one which has arisen in consequence of an affixed paragogic ה, and which is always unaccented (§ 54. 3.), it appears somehow not to have been taken into account; whence a word so terminated is considered, with respect to a succeeding כּתּוּב בּגד כּתּוּב letter, as ending in its ordinary manner, viz. in a final consonant. The few exceptions to be met with in the case of two of these letters beginning a word, seem to have arisen from the difficulty of pronouncing two aspirates in succession.

§ 41. The same rules apply to כּתּוּב בּגד כּתּוּב letters occurring in the middle of a word. Thus, when one of them follows a consonant accompanied by Sh'wa quiescent, or in other words a mixed syllable, it loses its aspiration, as when commencing a word preceded in the same manner, e. g. וְלִבְשׁוֹ, וְלִבְשׁוֹ, וְלִבְשׁוֹ. As this rule is analogous to Rule 2d, so it has its origin in the same producing cause. But in the case of two words in what is termed the *state of construction*, sufficient time is not allowed for completely closing the vocal orifice, and thereby cutting off the penultimate syllable of the first; from

which has arisen the apparent anomaly, that when the last syllable of a word in the construct state begins with a כּמַת letter, this is allowed to retain its aspiration, e. g. מְלִכִּי, מְנַסִּי, וְזִבְוֹת, כְּנָסִי, עֲבָדִי; so too the infinitives of verbs, when as verbal nouns they occur in this state, e. g. מִכְרָב from כָּרַב, מִנְפֵּל from נָפַל; and likewise imperatives, whose peculiar quickness of utterance causes them closely to resemble nouns in construction, e. g. עֲבֹד, כְּתֹב. Frequently too the aspiration is retained when one of these letters following a Sh'wa quiescent is accompanied by a vowel which is formed from Sh'wa, and is consequently too short to give time for closing the organs completely, e. g. עֲבָדָה Gen. 2: 15. for עֲבָדָה, מְסָרָם Gen. 18: 26. for מְסָרָם. In all other cases the כּמַת letter takes Daghesh lene, whenever the consonant preceding it has Sh'wa quiescent, thus מְלִכִּי, מְנַסִּי, &c., except the word מְנַסִּי, which on receiving a suffix irregularly omits Daghesh, as מְנַסִּי. Another apparent exception to this rule exists in some verbal forms, as for instance the word יַעֲזֹב (of the form יִקְטֹל); but the Sh'wa is in reality mobile, the vowel under ע being a Pattahh furtive, which is to be pronounced before the guttural to which it is attached, thus *yaʿhaz'bhū* (§ 23): consequently this and all similar cases come under the rule following.

§ 42. When a כּמַת letter is preceded either by Sh'wa mobile or a long vowel, it retains its aspiration. And these cases are so analogous that one might have been predicated from a knowledge of the other; for when a consonant begins a syllable, the organs, which were before at rest, must be put in motion in order to express it, and hence the succeeding letter finds them in nearly the same position as when engaged in giving utterance to a vowel-sound, which, as we have already shown (§ 38), is easily followed by an aspirate: e. g. לִבִּית, מְסָרִיב, הֶאֱכִיל, אָכַל; וְלֵל, צִדְקָה.

§ 43. When one of these letters ends a word, and is at the same time preceded by Sh'wa quiescent, it loses its aspirate sound, because immediately following a mixed syllable, according to Rule 2d, e. g. יִמְחֶה, קִטְלֶה. An exception to this general rule exists in the suffixes כֶּן, כֵּן, and הֵן, the two former of which, as they always receive the accent, are called *grave suffixes*. Now as the preceding part of the word is hurried over in order to arrive at its accented syllable, the same reasoning will apply in this case as in that of the construct state (see above, § 41). And this may be the cause why feminine nouns ending in the long mixed syllable וֹת, which always has the accent, do not reject the aspiration of the third radical when a כּמַת letter, e. g. מְלִכֹת, יְלִדֹת.

MAPPİK AND RAPHE.

§ 41. *Mappik* (מַפִּיק producing, Aph. part. of Chald. מָפִק *to go forth*) is a point placed in one of the letters הָוִי at the end of a word, to show that they do not quiesce in the preceding vowel, but form with it a mixed syllable. This mark is employed in modern editions of the Bible only in the letter הָ when occurring at the end of a noun as the suffix of the third pers. fem. sing., in order to distinguish it from הָ characteristic fem., הָ local, &c., e. g. מַצֵּדָה instead of מַצֵּדָה, אֶרֶצָה for אֶרֶץ; in some verbs לָוָה, as נָבִיחָה, נָגְנָה, where הָ is not quiescent; and in the word רִיחָה. For as וָ and יָ invariably quiesce in their homogeneous vowels, viz. וָ in *o* and *u*, and יָ in *i* and *e*, and never in any others, the insertion of Mappik in these last has been considered superfluous; thus קִטְלָהוּרִי, אֶלְרִי, הוֹרִי, &c., where there is no need of any sign to show that the final weak letter is to be pronounced; but this is not the case with הָ, which, as it may quiesce in any vowel, requires a diacritical mark to designate the retention of its consonantal power, when it may even be preceded by a short vowel, as in the instances נָבִיחָה, נָגְנָה, given above.

§ 45. *Rāphé* (רָפֵה *weak*), a horizontal stroke formerly placed over a כֶּסֶף letter or final הָ, to indicate the absence of Daghesh lene or Mappik, and to show that the letter over which it was placed retained its original aspirate sound, or quiesced in the preceding vowel. Its introduction was probably owing to the carelessness of copyists, and was designed to remind them of the fact that in certain instances where Daghesh lene or Mappik would be inserted by general rule, it was to be omitted. But in our modern printed editions of the Bible, where greater accuracy is observed, this sign, with one or two exceptions, is used only to show the absence of Mappik in a final pronominal הָ (see § 594. 2.).*

* The twofold pronunciation of the כֶּסֶף letters was not peculiar to the Hebrews alone: thus the Syrians placed above them a red dot when losing the aspiration; this they called *Kushoi* (כֻּשׁוֹי *hardness*): and when the aspiration was retained, it was signified by a similar dot, called *Rukokh* (רוֹכוֹךְ *softness*), placed beneath. They appear also to have been guided in their pronunciation of these letters by the same rules of euphony as the Hebrews; since, according to Ludovicus de Dieu, the former hardened a כֶּסֶף letter, and placed the *Kushoi* over it, in very nearly the same situations as those in which the latter employed Daghesh lene, viz.: 1st. On the first letter of a word preceded by a consonant without a vowel, with the exception of the word כֻּשְׁמוֹ (which is always closely connected

§ 46. As an exercise in reading, we here give the opening verses of the book of Genesis, with the pronunciation in Roman characters, according to the system we have adopted, placed underneath.

READING EXERCISE.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ : וְהָאָרֶץ
w'hā'ārets hā'ārets w'ēth hashshāmāyim 'ēth 'A'lohīm bārā b'rēshīth

הָיְתָה תוֹהוּ וָבֹהוּ וְהַשֶּׁקֶץ עַל־פְּנֵי תוֹהוֹם וְרוּחַ אֱלֹהִים
'A'lohīm w'rū'bh th'hōm 'hal-p'né w'hhōshekh wābhōhū thōhū hāy'thā

מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם : וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי
way'hī 'ōr y'hī 'A'lohīm wayyōmer hammāyim 'hal-p'né m'rahpheth

אוֹר : וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּרְטוֹב וַיִּבְרַל אֱלֹהִים בֵּין
bēn 'A'lohīm wayyabhdēl kī-rōbh 'eth-hā'ōr 'A'lohīm wayyār 'ōr

הָאוֹר וּבֵין הַשֶּׁקֶץ : וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְהַשֶּׁקֶץ קֶרָא
kā'ā w'lahhōshekh yōm lā'ōr 'A'lohīm wayyikrā hahhōshekh ūbhēn hā'ōr

לַיְלָה וַיַּחֲרָב וַיַּחֲרַב־קֶר וְיוֹם אֶחָד : וַיֹּאמֶר אֱלֹהִים יְהי
y'hī 'A'lohīm wayyōmer 'ehhād yōm way'hī-bhōker way'hī-'hērebh lāy'lā

רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מִבְּהֵיל בֵּין מַיִם לְמַיִם : וַיַּעַשׂ
wayyā'has lamāyim māyim bēn mabhdīl wihī hammāyim b'thōkh raki'ēh

אֱלֹהִים אֶת־הָרָקִיעַ וַיִּבְרַל בֵּין הַמַּיִם אֲשֶׁר מִתְחַבֵּת לְרָקִיעַ
lāraki'ēh mittābhath 'a'āher hammāyim bēn wayyabhdēl 'eth-hāraki'ēh 'A'lohīm

וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ וַיַּחֲרָב :
way'hī-khēn lāraki'ēh mē'hāl 'a'āher hammāyim ūbhēn

with the following. See remarks on the state of construction, § 41); but if preceded by a vowel quiescing in (א), (ו), or (י), the aspiration is retained, and the letter takes Rukoh, e. g. בָּרָא, פָּתַח, עָשָׂה; but וַיַּעַשׂ Gen. 14: 18. 2d. In the middle of a word, after a consonant ending a syllable, as in Hebrew after a Sh'wa quiescent, e. g. מִבְּהֵיל, מִלְכּוֹ, מַלְאָכִים. 3d. After a diphthong, as בָּרָא, and also when preceded by a consonant without a vowel, e. g. בָּרָא, בָּרָא. In all these cases Kushoi is superscribed, to show the removal of the aspiration. Rukoh, like Raphe, is seldom found except in manuscripts. In Arabic MSS. written with peculiar care, certain marks are in like manner placed above and beneath some letters to show that the diacritical signs which distinguish one letter from another are not omitted by mistake.

CHAPTER V.

ACCENTS.

§ 47. THE Accents, it can now scarcely be doubted, were introduced into the system of Hebrew orthography for the purpose of showing the relation existing between one word and another, and between one sentence and another; that is, they were analogous in their use and purport to the marks of punctuation employed by Occidentals (in which sense they are called *תעניות tastes*). Moreover, they exert an incidental influence in elevating the tone of the syllable on which they are placed; and from this the transition was easy to their employment as signs to direct the cantillation of the Scriptures (whence their name *תעניות music-notes*).* With respect to their first and principal use, viz.

* There has existed a great difference of opinion among writers on Hebrew grammar respecting the time when, and the purpose for which, the accents were invented. Thus Buxtorf, Bohl, and Wasmuth hold with the Rabbinical writers on this subject, that they are either coëval with the Sacred Writings themselves, or at least date as far back as the time of Ezra; these authors maintain also that the original design of the accents was to serve as music-notes for directing the cantillation of the Scriptures, which was then as now practised in the Synagogues, in like manner as the Mohammedans chant their Koran, and some denominations of Christians portions of the church service; and that they were not employed till a later period as a system of punctuation. Some modern grammarians however are inclined to think that these signs are of more recent invention, and were intended from the first to point out the degree of connection or disunion existing between the different members of a sentence. Although arguments against this opinion have been drawn from the number of the accents, and from two of them being sometimes found in one word, we do not hesitate to express our entire conviction of its correctness in the main. We consider that, as the vowel-system was intended to remove all difficulty respecting the signification of individual words, so the design of the accents was to show their mutual dependence upon one another. As regards the cantillation, it now is, and always must have been, looked upon as a matter of far inferior importance; and this is proved moreover by the fact, that the German and Polish Jews chant the accents in a mode entirely different from that adopted by the Portuguese. Hence it is by no means reasonable to suppose, that the punctators of the Sacred text could have been so minutely particular in their directions on this latter head, and at the same time have neglected guarding against errors of interpretation. We do not however conclude from this, that the accents were invented at one time, and in the number and variety in which we at present

that of pointing out the relations existing between words and sentences, the accents are of considerable importance for the correct understanding of the text; and of this alone, omitting all consideration of their secondary use, which has no connection with the grammar of the language, we will now proceed to speak. In this point of view, then, they have two powers—a *separating* and a *connecting* one—and hence their division into two principal classes, consisting of,

1. *Disjunctive Accents* (מַפְסִיקִים מַעֲמִידִים), or those placed over or under a word, to show that it is to be separated from the one following; and,

2. *Conjunctive Accents* (מַעֲמִידִים מְחַבְּרִים), employed for the contrary purpose, of denoting that the words that bear them are connected in meaning with those which follow, and are to be read accordingly.

§ 48. The conjunctive accents are all equal among themselves as regards their power of connection; and as one or the other of them invariably precedes and in a manner waits upon a disjunctive accent, they received from the old grammarians the common name of מְשֻׁלְּמִים *SERVANTS, ATTENDANTS*. But since one sentence, or member of a sentence, is separated from what follows in a greater or less degree than another, the signs exhibiting this separation differ considerably in their disjunctive power. In contradistinction to the preceding, as well as from their office of governing the sense of passages by pointing out what words are to be construed together, they are termed מְשֻׁלְּמִים *RULERS*; these have been subdivided according to their relative strength into four classes, viz. 1. קְטָרִים *Emperors*; 2. מְלָכִים *Kings*; 3. שָׂרִים *Princes*; 4. מְקַיְדִים *Officers*.

possess them. Our opinion is, that only the principal disjunctives and conjunctives were at first employed; and that additions were made to them from time to time, as a greater degree of exactness came to be considered desirable. These marks were naturally placed on the chief or tone-syllable of the words to which they belonged, and hence doubtless arose their use in directing the recitative or cantillation, which consists in the proper elevating and depressing of the tones of the voice. This secondary use of the accents came in process of time to be regarded as one of their proper offices; and accordingly, to prevent monotony by the too frequent recurrence of the same notes, additional accents were created, both disjunctive and conjunctive, with the same powers with regard to punctuation as those already in existence, but differing in their quality of music-notes. As, according to our views, they were not all invented at the same time, or to serve a single purpose, it is by no means surprising that grammarians have never been able to reduce the accents to one uniform system. Our ideas on this head will be more fully developed when we come to speak particularly of their use and consecution. (See Book IV. Chap. II.).

§ 49. The following are the names and figures of the *DISJUNCTIVE* Accents, or *Rulers*, arranged according to their titles.

CLASS I. *Emperors*. These indicate the greatest degree of separation between the word to which they are attached and that which follows. There are but two of them.

a. Cillúk	(,)	סְלִיּוֹק :
*b. 'Athnáhh	(.)	אַתְנַחְּ

CLASS II. *Kings*, next in separating power to the above. They are four in number.

a. Ç'gholtá	(^)	סְגֻלְתָּא postp.
b. Zaképh Katón	(^)	זָקַף קַטוֹן
c. Zaképh Gadhól	(^)	זָקַף גָּדוֹל
*d. Tiphhhá	(.)	טִפְחָא

CLASS III. *Princes*, denoting a still less degree of separation. Of these there are six.

*a. R'bhir'h	(^)	רְבִירַע
*b. Zarká	(^)	זָרְקָא postp.
*c. Shalshéleth	(^)	שְׁלִשְׁלֵת
d. Pashtá	(^)	פַּשְׁטָא postp.
e. Y'thíbh	(.)	יְתִיב prep.
*f. T'bhir	(.)	תְּבִיר

CLASS IV. *Officers*, whose disjunctive power is the weakest of all. They are six in number.

*a. Pazér	(^)	פָּזֵר
b. Karné Phará	(^)	קַרְנֵי פָרָה
c. T'lishá Gh'dolá	(^)	תְּלִישָׁא גְדוֹלָה prep.
d. Géresh	(^)	גֶּרֶשׁ
e. Gersháyim	(^)	גֶּרְשָׁיִם
*f. P'ek	(.)	פְּעִק

* Cilluk occurs only on the tone-syllable of the last word in a verse, and is always followed at the end of the word by the double point (:), called Çõph Paçúk (סְלִיּוֹק פְּסִיק). It is thus distinguished by its position from a mark called Methagh (§ 62), which has the same figure, but is never found under a tone-syllable.

§ 50. The CONJUNCTIVE Accents, or *Servants*, are the following eight.

*a. Munáhh	(.)	מִנְחָה
*b. Mahpákh	(.)	מַהְפָּךְ
*c. Kádhmá	(.)	קֶדְמָא
d. Dargá	(.)	דָּרְגָא
e. T'líshá K'tánná	(.)	תְּלִישָׁא קִטְנָה <i>postp.</i>
*f. Mar'khá	(.)	מַרְכָּא
g. Mar'khá Kh'phulá	(.)	מַרְכָּא כְּפִילָה
h. Yéráhh ben Yomó	(.)	יָרַח בְּיוֹמוֹ

§ 51. In looking over the accents, it will be perceived that there are some which, though differing in name and office, are precisely alike in figure. They are to be distinguished from each other by their position, thus :

Pashta and Kadhma have the same form ; but the first, which is one of the Princes, is always placed on the last letter of a word, e. g. לֹוֹךְ Gen. 26 : 13. ; in consequence of which, whenever it falls on a word whose penultimate has the tone, it becomes necessary to intimate this by means of an additional accent : whence it often happens that a word has two Pashtas, the first to point out the tone-syllable, and the latter the degree of separation between that and the following word, e. g. לֹוֹךְ Gen. 1 : 2., יָדָן 8 : 1, 13., אָרָץ Deut. 32 : 22. Kadhma, on the contrary, is found only on a medial letter : e. g. אֶשֶׁר Num. 22 : 38., וְעֵבְרִיתָ Josh. 7 : 7.

Y'thibh and Mahpakh likewise differ only in position : thus, Y'thibh

* The names of the accents are entirely of Chaldaic origin. They appear to have been given to some on account of their power, and to others on that of their figure. They are as follows. **DISJUNCTIVES** : Cilluk, *end, pause* ; Athnabbh, *rest* ; C'gholta, *cluster of grapes* ; Zakeph, *greater and less, suspender* ; Tiphbha, *palm of the hand* ; R'bhi'h, *resting* ; Zarka, *division* ; Pashta, *expanding* (scil. the voice) ; T'bhir, *interruption* ; Y'thibh, *sitting* ; Shalsheleth, *chain* ; Pazer, *dispenser* ; Karne Phara, *a heifer's horns* ; T'lísha Gh'dhola, *great shield* ; Geresh, *expulsion* (when preceded by Kadhma, it is called *Azla* אֲזֵלָא) ; Gershayim, *double Geresh* ; P'cik, *stopped*. **CONJUNCTIVES** : Munahh, *right-placed* (scil. *trumpet*, in full מִנְחָה שְׂוֹקֵר) ; Mahpakh, *inverted* (scil. *trumpet*) ; Kadhma, *beginning* ; Darga, *proceeding* : T'lísha K'tanna, *small shield* ; Markha, *prolonging* (for מַרְכָּא בְּאַרְיָה, in emph. state מַרְכָּא בְּאַרְיָה, contr. to מַרְכָּא בְּאַרְיָה) ; Mar'kha Ch'phula, *double Mar'kha* ; Yerahh ben Yomo, *moon a day old*.

is constantly found under the right edge of an initial letter, e. g. עָשָׂב Gen. 1 : 11. ; while Mahpakh is always placed under the first letter of the tone-syllable, e. g. תְּדַשָּׁא ib. הִמְיָאֹר v. 16.

The other accents which like Pashta are placed on the final letter of a word, and thence receive the name of *Postpositives*, are C'gholta, Zarka, and T'lisha K'tanna. And in addition to Y'thibh, there is one other which accompanies none but an initial letter, viz. T'lisha Gh'dhola. These are called *Prepositives*.

§ 52. The above include all the accents found in the prose portion of the Bible. Those marked with an asterisk occur also in what are called the Metrical Books, viz. Job (אֵיּוֹב), Proverbs (מִשְׁלִים), and Psalms (תְּהִלִּים), whose initials form the technical word אָמָה. Of the accents thus pointed out, the two prosaic disjunctives, Shalshleth and Tiphkha, are in poetry conjunctive ; though the latter is sometimes disjunctive in poetry also, e. g. תִּבְקָשׁוּ קִצֹּב Ps. 4 : 3. Compare Job 8 : 12., 9 : 14., where the K'ri and K'thibh are opposed to each other in this respect.

The accents found in the Metrical Books alone, and thence called *Poetical Accents*, are six in number. They comprise, like the *Prosaic*, both Disjunctives and Conjunctives, the former of different degrees of strength, according to which we shall arrange them, beginning with the strongest.

Disjunctives.

- | | | | |
|-------------------------|-------|-------------------|-------|
| a. Mar'khá with Mahpákh | (, ^) | מָרְכָּא מַהֲפָךְ | prep. |
| b. R'bhi'ḥ with Géresh | (, ^) | רְבִיחַ גֶּרֶשׁ | |
| c. Tiphkhá initial | (, ^) | טִפְחָא | prep. |

Conjunctives.

- | | | |
|-----------------------|-------|-------------------|
| a. Mar'khá with Zarká | (, ^) | מָרְכָּא זָרְכָּא |
| b. Mahpákh with Zarká | (, ^) | מַהֲפָךְ זָרְכָּא |
| c. Múnáhh superior | (, ^) | מוֹנָה |

POSITION OF THE ACCENTS.

§ 53. In Hebrew, as in Greek, every word, monosyllables included, receives an accent, and this is usually placed on that syllable which

is elevated above the general tone of discourse, except when two or more words are connected together by Makkeph (see § 70); in which case, being considered as forming a single word, they take but one accent between them. Now as no Hebrew word has in its simplest or radical form more than three consonants,* making but two syllables, the accent can be placed only either on the ultimate or penultimate. When accented on the ultimate syllable, the word is termed *Milrâh* (מִלְרָח from below), and when on the penult, *Miphel* (מִפְּהֵל from above); and even when the word is lengthened, the chief accent can never be placed further back than the penult. When, as occasionally happens, an accent appears on the antepenult, it is only a secondary one, supplying the place of Methegh see (§ 68).

§ 54. The following letters and syllables can in no case receive an accent:

1. A letter accompanied by (,); because this does not constitute a syllable, except when taking a pause-accent, which changes the Sh'wa into a vowel, e. g. דְּבָרָה for דְּבָרָה.

2. A consonant enunciated by means of one of the extremely short vowels which has arisen from Sh'wa; as such a syllable is too brief to allow of its being made the prominent one.

3. A syllable consisting of ׀ paragoric or ׀ local and its vowel of union; which as regards the accent are not considered as forming an integral part of the word.

General Rules of Position.

§ 55. The following will serve as general rules for the position of the accent:

1. A long vowel, when, contrary to its nature (§ 16. a.), it makes a mixed syllable, must take an accent, to increase its quantity; and it is by means of this addition that the final consonant of the syllable is pronounced: for example, in the word קָוֶל, the ׀ is expressed by the help of its own vowel Hholem, and ׀ by means of the addition made to the same vowel in consequence of its taking the accent, which may be represented thus—*kô'ל*. Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable*.

2. A short vowel, when, contrary to its nature (§ 16. a.), it makes a

* A very small number of quadriliterals excepted.

simple syllable, must be accompanied by an accent; by which its quantity is increased, and made equivalent to that of a long one; thus in the word מֶלֶךְ *mélèkh*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable*.

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent; except when, as in the instance just given, it is absolutely necessary that the latter should take it, in order to form a simple syllable.

4. *Cæteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult*.

Position on Nouns.

§ 56. 1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult (§ 55. 4.), e. g. הַיְיָשֹׁה Gen. 1 : 9., וְיִקְבְּרוּ 1 : 27.; and if a mixed one, the accent is indispensably necessary to its completion (§ 55 : 1.), e. g. בְּרֵאשִׁית. But if this long vowel be one which has arisen in consequence of the addition of a paragogic ה, the accent, according to § 54. 3., will be on the penult, e. g. יִשְׁמְרוּהָ Ps. 3 : 3. for יִשְׁמְרוּהָ לַיְיָ, Gen. 1 : 5. for לַיְיָ; and the same is the case with nouns receiving ה local, e. g. סִכְתָּה Gen. 33 : 17., אֶרְצָה 37 : 10., בֵּיתָה 43 : 17. In a few instances also, we find the paragogic syllable י without the accent, e. g. שְׁחָתִי, רַבְחִי Lam. 1 : 1.

2. Every noun whose ultimate is a short mixed syllable, preceded either by a long vowel or by a short simple syllable, is *Mil'hel*, i. e. has the accent on the penult, e. g. וְהָשֵׁן Gen. 1 : 2., עֶשֶׂב v. 12., הַשָּׂמִים v. 1., עֵרֶב v. 5.; for if the penult be a long vowel, it has, according to § 55. 3., the preference in taking the accent; and if it be a short one not succeeded by a vowelless consonant, it must have the accent, as otherwise it could not make a simple syllable (§ 16. a.). In the case, however, of an ultimate short vowel taking the place of a long one, as for instance the termination of the fem. construct, the accent retains its former position on that syllable, e. g. חַיָּה, constr. חַיִּית Gen. 2 : 19., רָעָה, constr. רָעִית 6 : 5.; and the same is the case with a short vowel which has arisen from the coalescence of a long vowel with Pattahh furtive (§ 85. 3.), e. g. רִגַּע Is. 51 : 15. for רִגַּע, Ps. 136 : 6. for רִקַּע.

And if the penult and the ultimate be both short mixed syllables, the accent is placed on the latter by the rule § 55. 4., e. g. בִּרְעָל, 2 Kings 6 : 5., בִּרְעָן, Is. 10 : 15.

3. Since all vowels are considered long in which one of the אָדוּרִי letters quiesces (§ 14), the masc. term הָ likewise takes the accent by the rule § 54. 4., e. g. הַשְּׁעָרָה Gen. 2 : 5., וְהַמִּקְנֶה 4 : 20. ; unless the consonant bearing (־) be immediately preceded by a short vowel, when, according to the rule § 55 : 2., the accent must be placed on the penult, e. g. הַנֶּזֶר Ezek. 2 : 10. Of course the rule applies also to מָ, e. g. הַיָּמָה Gen. 1 : 11.

Participles are considered as verbal nouns, and are accordingly subjected to the foregoing rules.

Position on Verbs.

§ 57. The place of the accent on the verb, when without a suffix, is to be decided as follows :

1. Every verb whose root consists of three perfect consonants, will take the accent on the second, in all the persons of the preterite, future, and imperative, and in both states of the infinitive, viz. absolute and construct, whenever such radical has a vowel of its own, as this vowel is the principal one of the root (see § 113) : e. g. קָטַל, קְטֹלָה, &c. ; יִקְטֹל, וְיִקְטֹל, &c. ; קָטַלְתָּ, וְקָטַלְתָּ. But in those persons where the second radical has (), the accent is placed on the third, e. g. קָטַלְתָּ, וְקָטַלְתָּ, &c.

2. In the following cases, however, the accent is on the ultimate syllable, although the second radical has a vowel : viz. in the sec. pers. plur. masc. and fem. pret., e. g. קָטַלְתֶּם, קָטַלְתֶּן ; and in the first and sec. pers. masc. sing. pret. when taking ו conversive, to distinguish it from the same person and tense with ו conjunctive, e. g. וְקָטַלְתָּ, וְקָטַלְתָּ.

3. Verbs עָץ and עָץ, in those persons of the preterite where the third radical has () after the rejection of the second, take the accent on the first, e. g. עָצָה, עָצָה ; but in those where the third radical receives an epenthetic vowel, it also takes the accent, which, were it suffered to remain on the first, would be carried back, against the rule § 53, to the antepenult, e. g. עָצָה.

4. The persons of the future tense which when standing alone have the accent on the ultimate, will generally shift it to the penult, if a

simple syllable, on receiving ך conversive : thus, in Pi'hel of verbs **פ** gutt., as **וַיִּבְרָךְ** ; in Kal of verbs **פָּא**, as **וַיֵּאמֶר** ; **פִּי**, as **וַיִּשָּׁב** ; **וַיִּחַסֶּה** ; **עָע**, as **וַיִּגְלַל** ; and **לָהּ**, as **וַיִּשָּׁן** . But when the penult is a mixed syllable, the accent remains on the ultimate, e. g. **וַיִּקְטֹל**, **וַיִּקְטֹל**, **וַיִּגְשָׁה**.

Position on Nouns and Verbs with Suffixes.

§ 58. 1. The suffixes ך, ך, ך, ך, ך, ך, ך, ך, ך, as a general rule receive the accent ; so that all words to which they are appended are Milra'h ; e. g. **דְּבָרִי**, **דְּבָרִי**, **קָטְלוֹ**, **קָטְלָהּ**, **שָׁכַרְתִּי**, **שָׁכַרְתִּי**, **קָטְלָתִּי**, **קָטְלָתִּי**.

2. The following are preceded by the accent : **נִי**, **נִי**, **רָהוּ**, **רָהוּ**, **מִי**, **מִי** ; hence words receiving them are Mil'hel ; e. g. **קָטְלִנִי**, **קָטְלִנִי**, **מִדְּבָרִי** Ps. 2 : 3.

3. When the suffix of the sec. pers. masc. sing. ך is preceded by (,), the word is accented Milra'h, e. g. **דְּבָרְךָ** ; when preceded by a vowel, Mil'hel, e. g. **דְּבָרֶיךָ**, **אֱלֹהֶיךָ**.

Distinctive Use of Accents.

§ 59. Since we sometimes meet with words entirely alike in their letters and vowel-points, and differing only in the position of their accents, an acquaintance with the principles by which this position is regulated is not only useful, but is absolutely necessary to the perfect understanding of many passages of the Hebrew Scriptures. For it frequently so happens that the accentuation is the only means whereby we can determine with certainty whether a given word is a noun or a verb, and, if a verb, whether it is derived from this or that root, or belongs to this or that mode or tense ; thus, for instance, in the following passage **וַיִּמְדָּה נָפֶשׁ כְּלִדָּהָם** 1 Sam. 30 : 6., as the word **מְדָה** is accented Mil'hel, it must be the third pers. fem. sing. pret. of the verb **מָדָה** to be bitter, of the form **מָדָה** from **מָדָה** (see § 57. 3.) ; while the accent on the last syllable of the same word in the phrase **מְדָה אֲדָמִי** 1 Kings 13 : 26. shows it to be the third pers. masc. pret. of the verb **מָדָה** to be rebellious, like **מָדָה** (§ 57. 1.). The word **שָׁמְדָה**, which occurs Esth. 8 : 15., is shown by the accent on its penultimate (§ 57. 1.) to be the third pers. pret. fem. sing. of the verb **שָׁמְדָה** to rejoice ; but the accent on the ultimate—thus **שָׁמְדָה** Ps. 113 : 9.—

points it out by the rule § 56. 1. as the fem. part. of the same verb employed as a noun. So likewise *סָבָה*, *בָּאָה*, *שָׁבָה* are preterites when the accent is Mil'hel, and participles when Milra'h. In the command *קוּמִי אֲרִירִי* *arise, shine*, Is. 60 : 1., the imperative is designated, according to § 57. 1., by the accent on the penult; but in the expression *לְיוֹם קוּמִי* *till the day of my rising up*, Zeph. 3 : 8., the accent on the ultimate syllable of *קוּמִי* shows it, by § 58. 1., to be a noun with the pron. suffix *י*, &c. &c.

Retrocession of the Accent.

§ 60. On account of the difficulty of enunciating two tone-syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sh'wa mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians *נָסִיג אָחֳרֵי* *turned back*.

Thus a word may have two accents, the first a conjunctive, and the second a disjunctive, with either a vowel or Sh'wa between them, e. g. *וַיְהִי כֵּן* Gen. 15 : 5., *מִבְּרָכָה* 12 : 3.; in which case the first accent has merely the power of a Methegh (§ 68), for which it is the substitute. But if two words come together, the first accented Milra'h, and the second—a dissyllable—Mil'hel, so that one accent follows the other without either a vowel or Sh'wa mobile between them, the accent of the first word must be thrown back one degree, in order to separate them: thus the preterite *קָרָא* is to be accented Milra'h by § 57. 1., and the noun *לִילָה* Mil'hel by § 56. 1.; but when the two concur, as in Gen. 1 : 5, instead of *קָרָא לִילָה*, the accent of the first word is thrown back, and we have *קָרָא לִילָה*; so *יִמְלֵא מִיָּם* 2 Kings 3 : 17. Of course this retrocession of the accent from the ultimate regularly takes place when the following word is a monosyllable, e. g. *וַעֲשֶׂה לִּי* Gen. 37 : 3. for *וַעֲשֶׂה לִּי*.

§ 61. To the above rule there are the following exceptions :

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. *שָׁמַע עֲבָדְךָ* Gen. 24 : 52., *הוּאֵל קָח* 2 Kings 5 : 23.

2. If both accents are conjunctive, no change in the position of either takes place : for the situation of the words bearing them is somewhat analogous to that of words followed by Makkeph (see § 70) ; i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. **מִעַל זָבַח** Lev. 4 : 31.

3. If a dissyllable accented Milra'h is immediately preceded by an accent, it will not be altered to Mil'hel even though another accent should directly follow ; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. **לֹא שָׁכַח דְּרֹאָה** Deut. 19 : 6.

4. An ultimate syllable having a long vowel followed by a perfect consonant, must necessarily receive an accent (§ 55. 1.), which consequently retains its position, although immediately followed by another accent, e. g. **יִרְבֵּל דְּרֹאָה** Lev. 25 : 12.

5. Words taking the grave suffixes **כֶּם, כֵּן, דָּהֵם, דָּהֵן** (§ 58. 1.), and the sec. pers. plur. of the pret. of verbs ending in **דָּהֵם** and **דָּהֵן** (§ 57. 2.), invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent, e. g. **וְנִסְגָּח לָךְ** Lev. 5 : 13., **וַיִּכָּה אִישׁ** 2 Kings 3 : 23.

M E T H E G H.

§ 62. *Methegh* (**מֶתֶּגַח** *bridle*) is a short perpendicular stroke under a letter ; and is used, as its name imports, to *restrain* the vowel after which it is placed from hastening forwards to be absorbed in the following consonant. The accents are employed to show the relation between different words, while Methegh exercises an influence on the syllabication alone, which it does in a twofold manner : 1st, *absolutely*, or on the syllable which it accompanies, without reference to any other ; and, 2d, *relatively*, or on that syllable with respect also to the rest of the word. Of these uses we shall speak separately.

I. Absolute Use of Methegh.

§ 63. 1. This mark, when affixed to a short vowel, prevents its going over to the following consonant, while it also lengthens such vowel, and makes it equal in quantity to a long one. Thus,

a. A short vowel without an accent, whose nature requires it to make a mixed syllable (§ 16. a.), when followed by a letter with a vowel and without Daghesh, receives a Methegh, by which its tone is protracted to the length necessary to form a simple syllable, e. g. בִּית, הָעֵרִים, הַחֵלֶקֶת.

b. A short vowel also takes Methegh when the following consonant is a guttural accompanied by compound Sh'wa, and consequently the first letter of a new syllable, e. g. בָּאֵמֶת, כְּאֵשׁ.

c. A Methegh is placed after a short vowel followed by a guttural with simple Sh'wa, which, on account of the difficulty experienced in the enunciation of that class of consonants, when accompanying one of them, is generally mobile (see § 84. 2.), e. g. יָהִי, לְהִיחֹת, אֲחִיחֹת, יָהִי.

d. A short vowel receives Methegh when followed by a Sh'wa retaining its original movable power, after the rejection of a Daghesh forte, whereby it is made to appear quiescent, e. g. לְהַמְנִיחַ for לְהַמְנִיחַ, בְּחַצְמִרְדֵּים for בְּחַצְמִרְדֵּים, יָהִי for יָהִי (see § 33. 1.).

e. When the first of two nouns connected by Makkeph ends in a mixed syllable containing a long vowel, such vowel, being deprived of the accent that enabled it to make a mixed syllable (§ 56. 1.), takes Methegh; e. g. עֶזְרֵהוּ Gen. 2 : 16., בִּרְדָּאֵל Gen. 28 : 19., הָעֵמֶהֱהָה Ex. 3 : 21.; and so if the first noun makes a simple syllable by a short vowel, as בְּאֶרֶץ־מִדְיָן Ex. 2 : 15.

f. The preformative י of the third pers. masc. plur. of the future of verbs טִי takes Methegh on the rejection of the radical י, to show that the following Sh'wa remains mobile; e. g. יִשְׁנֶה Prov. 4 : 15. for יִשְׁנֶה from יִשָּׁן, thus distinguished from יִשְׁנֶה 1 Kings 18 : 34. from יִשָּׁן; so יִרְאֶה Josh. 4 : 14. from יִרְאֶה, without Methegh יִרְאֶה Gen. 12 : 14. from יִרְאֶה.

2. Methegh accompanies a long vowel which is followed by a vowelless letter in the middle of a word, in order to show that it makes a simple syllable, e. g. קֹלֶהָ *kô-l'khá*, תִּלְכֶּן *te-l'khún*; and especially the vowel Kamets, for the purpose of distinguishing it from Kamets Hhathuph : e. g. כְּסִלָּה *kā-lá*, שְׁכָרָה *s'khā-r'khá*, מַצָּאֵן *mā-ts'ún*.*

* We meet likewise with instances of Methegh accompanying Sh'wa. This is termed by the Jewish grammarians בִּלְוִיָּה *bellowing*, i. e. raising the voice; because, as they say, it shows that the letter with Sh'wa under which is placed, should be pronounced with the full vowel of the letter following, e. g. דָּעִי *dāhí*, Job 19 : 6., תִּהְיֶה *tíhí*, Ps. 119 : 175., לְכֹלֶם *lōhólom*, Ps. 49 : 12. They

II. *Relative Use of Methegh.*

§ 64. This use of Methegh is grounded on that peculiarity of the Shemitish family of languages, by which every word, with but comparatively few exceptions, is capable of being reduced to a root consisting of three letters called radicals, making two syllables, thus קָטַל, מָלַךְ; so that originally the accent is neither preceded nor followed by more than a single syllable. And this was made a rule by the ancient grammarians, to be observed in the orthography of all words, whatever their length. Now, as the accent is never placed further back than the penult (§ 53), it can in no case be *followed* by more than one syllable; and in order to prevent its being *preceded* by more, they adopted the expedient of dividing polysyllables, as it were, into two or more smaller words by means of Methegh, each containing a syllable somewhat elevated in tone above the rest, and which is neither preceded nor followed by more than a single unaccented syllable. To effect this, the position of Methegh is of course to be regulated by that of the chief accent. Thus, when the accent is on the ultimate syllable, Methegh is placed on the second before it, or antepenult, e. g. הַעֲבָרִים; and when on the penultimate, Methegh is removed a degree further back, viz. to the pre-antepenult, e. g. הוֹמְרִיָּה. Should this Methegh be itself preceded by more than one syllable, a second is employed, e. g. מֵאוֹרֵי־הַיָּם.

§ 65. From what precedes are to be deduced the following rules for the relative use of Methegh:

1. *a.* If a word consist of three syllables, with the accent on the last, the first of them will receive Methegh, e. g. הוֹלִידוֹ Gen. 5 : 4, 10., הָאֵלִם 6 : 2, 3, 4., אֲרֻמִּם Is. 33 : 10, 15., זֶרְעֹתָי 2 Sam. 22 : 35.; unless it be a short mixed syllable, which on account of its brevity (§ 61. 6.) is opposed to the introduction of an accent, e. g. מִשְׁחֵיהֶם Gen. 6 : 13., הַמִּבְרִיל v. 17, 19., בְּכִרִים 2 Kings 4 : 42., בְּבִקְלֶנֶךָ ib., בִּירְדֶּךָ 5 : 10., בְּלִנְשִׁים 2 Sam. 15 : 16. *b.* Should the accent of a trisyllabic word be on the penult, as this is preceded by only a single syllable, no Methegh will be required, e. g. בְּאֶרֶץ Gen. 6 : 5., הָרְהֵם 8 : 17., חֲטָאתִי, עֲשִׂיתִי 2 Sam. 24 : 10.

state, also, that the number of times which this Methegh occurs answers to the number denoted by the letters of its name (גַּעַי), viz. 84 : but as this is not mentioned in the Masora, it is usually disregarded.

2. *a.* In a word of four syllables with the accent on the ultimate, when the first is a mixed and the second a simple syllable, the place of Methegh is on the antepenult, e. g. לְנֶשֶׁתִּירָכֶם Gen. 9 : 5., נְגִזְתִּירָם Jer. 32 : 29., צִבְאֲתִירָם Ex. 12 : 17. ; and, when the first syllable is simple, and the second mixed, on the pre-antepenult, e. g. וְאֶשְׁתִּמְרָה 2 Sam. 22 : 24., וְאֶשְׁמִידֶם v. 38. : since a simple syllable always takes Methegh in preference to a mixed one. If both the first and second are mixed syllables, Methegh will sometimes be omitted altogether, e. g. בְּסִנְרִים Gen. 19 : 11., הַמְלֹאכִים 15., לְמִלְחָמָה 2 Sam. 21 : 17., הַחֲזָמִיקִין Jer. 31 : 22. *b.* If the accent is on the penult, Methegh will be placed according to § 64., e. g. אֶלְיָהוּ 2 Kings 2 : 4., מֵאוֹתֵיהֶם Ps. 65 : 9.

3. A word of five syllables with the accent on the last will receive two Metheghs, e. g. מֵאֲיֹתֵיהֶם Ezek. 27 : 29.

§ 66. These rules apply not only to single words, but likewise to two or more connected by Makkeph, which in this respect are considered as forming but one, e. g. וְהָרִיאֲרֹצָאֵן 1 Kings 1 : 19., וְאֶלְיָהוּ מִלְכָּה v. 20.

§ 67. As Methegh has two distinct uses, one regarding that syllable only on which it is placed, and the other the form of the entire word, we sometimes find on the same word two Metheghs, one of each kind, e. g. וְאֶבְרָאֵם Ex. 6 : 24., וְהִנֵּהיִרְחִיבֶם Is. 2 : 4. ; in which case the first Methegh is employed for the purpose of restraining the vowel on which it is placed (§ 63. 1. *b.*), and the second on account of the accent (§ 65. 1. *a.*).

§ 68. Instead of Methegh, an accent is sometimes employed ; consequently when two accents are found on a word, one of them is to be considered as supplying the place of Methegh, e. g. וְיִהְיוּנָהָן 2 Sam. 17 : 17., and in v. 20 with an accent, thus וְיִהְיוּנָהָן ; so תִּרְוַמְלִי 22 : 49., כְּלִי־קֶרָאִים 1 Kings 1 : 49., בְּרֹאֲלִישָׁמַע 2 Kings 25 : 25. We also find words with two accents and a Methegh, viz. a secondary accent to subdivide the word, and a Methegh for completing the syllable which it accompanies, e. g. וְאֶתְלִיָּהוּ 1 Kings 1 : 50. Hence we see that the accent furthest from the end of the word, always has the power and performs the office of a Methegh.

§ 69. The observations here offered with respect to the twofold use of Methegh, and the rules thence arising for its position, a subject so unsettled and intricate as treated by the generality of grammarians, will be found amply sufficient to explain the phenomena of its occurrence. That this mark will sometimes be found wanting, where, ac-

cording to the rules here given, it ought to appear; and that, on the other hand, it will occasionally occur in a manner which these rules do not account for, is not sought to be denied; yet, if we take into account the obscurity in which this matter has hitherto been involved, we may reasonably conclude that such appearances are the effects of the ignorance or negligence of transcribers; for, with these comparatively trifling exceptions, every Methegh can be accounted for without the smallest difficulty.

MAKKEPH.

§ 70. 1. *Makképh* (מקף *joining*) is a horizontal stroke placed between two words closely connected, either in signification or grammatical construction, e. g. חַיִּיתוֹ-אֶרֶץ *beast of the field*, אֲשֶׁר-לָקַח *which he took*. The connective power of Makkeph is greater than that exerted by any of the conjunctive accents; so much so that two words which it joins together are considered as one, in consequence of which the first of them undergoes certain changes. 1. It loses its accent; thus, in the expression בְּנֵי יִשְׂרָאֵל *the children of Israel*, Num. 15:26., the first of the two nouns, בְּנֵי, has an accent, which it loses on being joined by Makkeph to the following one, e. g. בְּנֵי-יִשְׂרָאֵל v. 32; so יְהוָה-אֱלֹהֵינוּ Gen. 1:3. 2. *a.* Its vowel immediately preceding Makkeph, when long and mutable, and making a mixed syllable, is changed into the corresponding short one, e. g. כָּל רֶמֶשׂ *every reptile*; here the word כָּל stands by itself, and makes a mixed syllable by the aid of an accent; but when it is connected with the following by means of Makkeph, and loses its accent, Hholem becomes changed into the corresponding short vowel Kamets Hhatuph by § 16. *a.*, e. g. כָּל-רֶמֶשׂ Gen. 1:25.; so יַעֲזֹב אִישׁ יַעֲזֹב-אִישׁ Gen. 2:24. *b.* When a long vowel making a mixed syllable, and immediately preceding Makkeph, is immutable, it takes Methegh (§ 63. 1. *e.*), e. g. בְּנִי-לֹדֶשׁ Gen. 19:36. Many words also retain a final (.), and take Methegh, when followed by Makkeph, e. g. וְשֵׁם-יְהוָה Gen. 2:13., עַץ-חַיִּים v. 16. (see § 63. 1. *e.*).

Makkeph is employed most frequently to connect prepositions and other particles with the nouns to which they belong, and without which they convey no meaning, as אֶל, אֲחֵר, &c. It is likewise used to connect one noun with another in the genitive, as שֵׁם-יְהוָה *the name of Jehovah*, Ps. 7:18., נְשֵׁי-בָקָר *the wives of his*

sons, Gen. 7:13., or more closely to form a compound term, as **גִּפְרֵי-עֵץ** *Gopher-wood*, ib. 6:14.; it also connects a verb with its object, as **וַתִּקַּח קֶמֶחַ** *she took meal*, 1 Sam. 28:24.

2. Very often three words in succession are connected by Makkeph, as **כְּלִי-יָמִין** Gen. 5:31., and sometimes, though rarely, four, as **אֶדְנֵי-לֵאשֶׁר־לֵוִי** Gen. 25:5. Ex. 20:11.; in which cases the same rules apply to each of the words followed by Makkeph as to the first of two words thus connected.

K'RI AND K'THIBH.

§ 71. In the current editions of the Hebrew Bible, we meet with a number of notes in the margin containing directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masorites (**בְּעֵלֵי-הַמִּסֹּדֶר** *the doctors of tradition*), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text prevented their rejecting readings, however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark **קָרִי וְכָתִיב** (Chald. part. pass.) *read and written*: thus in Job 13:15. the word *written* (i. e. occurring in the text) **לֹא** is to be read **לִי**. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation **קָרִי וְלֹא כָתִיב** *written but not read*, e. g. the word **נָא** 2 King 5:18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin with the note **קָרִי וְלֹא כָתִיב** *read but not written*, e. g. the word **בָּאִים** Jer. 31:38. The number of these critical remarks varies in different editions: thus Elias Levita reckons them at 848, while Capel in the second edition printed at Venice found 1171. Among the K'ri and K'thikh may be reckoned the word **יְהוָה**, which, as the complete and most holy name of God (**שֵׁם הַמְּפֹרָשׁ**), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read **אֲדֹנָי** *Lord*, and

hence the Masora (מסורה *tradition*) has given it the points of that word, thus יְהוָה; except in those cases where יהוה is immediately preceded or followed by the word אֱלֹהֵי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly, thus אֱלֹהֵי יְהוָה, or יְהוָה אֱלֹהֵי Hab. 3: 19. Various other marks are to be found in the Bible, which in modern editions are generally explained either in the prolegomena or at the end.

CHAPTER VI.

CONSONANT CHANGES.

§ 72. EUPHONY, or that sensibility to harmony residing in the auricular organs, which seeks to soften and otherwise modify the harsh combinations of sound to which the regular inflecting of a language will occasionally give rise, has exerted its influence to no inconsiderable extent both on the consonants and vowels of the Hebrew tongue. We shall begin with the consonants, whose changes from this source may be classed under the several heads of *commutation*, *transposition*, *rejection*, and *addition*. Although unable to reduce to certain rules all the phenomena which had their origin in the peculiar ideas respecting euphony of a people so far removed from us both in space and time as the ancient Hebrews, we can still discover a certain degree of regularity in most of these changes, and this we will endeavour to exhibit.

I. COMMUTATION.

§ 73. This takes place as follows: 1, in letters of the same organ; 2, in letters of adjacent organs, as the gutturals and palatals, sibilants and linguals; 3, in the quiescents; 4, in the liquids.

1. Letters of the same organ.

a. Gutturals.

א = ה: אֲמֹן, אֲמֹן *multitude*; אֵךְ, אֵךְ *how?* אֵי, אֵי *alas!* כָּאֵךְ, כָּאֵךְ *to be humble, weak*; לָאֵךְ, לָאֵךְ *to be weary*; אֶתְחַבֵּר 2 Chron. 20: 35. for הֶתְחַבֵּר *he joined himself*.

א = ע : אָנָם, אָנָה *to be sad*; אָרָד, אָרָה *to turn about*; אָנָל, אָנָל *to defile*; אָנָב, אָנָב *to abhor*; אָנָם, אָנָם *suddenly, from אָנָם moment.*

ח = ח : חָיָה *to be, exist*, חָיָה *to live.*

Rarely are the weakest and strongest of the gutturals, א and ח, interchanged; yet we find related אָנָק, אָנָק, אָנָק; also אָנָר, אָנָר, אָנָר *to shut up.*

b. Palatals.

The weak palatal י is rarely commuted with any of the other letters of its organ; yet we find י = כ : יָשָׁר, יָשָׁר *to be right*; יָשָׁר Syr. *old age*; and also י = ג : יָסָר, יָסָר, Eth. *to instruct*. We have once י = ע : יָשָׁשׁ, יָשָׁשׁ *to grow old.*

ג = כ : גָּנָן, גָּנָן *to protect*; גָּנָן, גָּנָן *to collect*; גָּנָן, גָּנָן *to go about*; סָנָר, סָנָר *to shut up.*

ק = ג : קָצָר, קָצָר *to cut off.*

ק = כ : קָבַע, קָבַע *helmet*; קָבַע, קָבַע *to be tender*; קָבַע, קָבַע *to straighten*; קָבַע, קָבַע *be foremost, to behold*; קָבַע, קָבַע *to be high*; שָׁרָק, שָׁרָק *to interweave.*

c. Linguals.

ד = ת : תָּלָה, תָּלָה *to hang down.*

ד = ד : דָּבַח, דָּבַח, Chald. *to slaughter.*

ט = ח : חָטָא, חָטָא *to err*; חָטָא, חָטָא *to seize*; Arab. *كَتَلَ* *to kill.*

d. Dentals.

ז = ס = ש : שָׁרַד, שָׁרַד *to depart*; שָׁרַד, שָׁרַד *to despise.*

ז = צ : צָהָב, צָהָב *gold*; צָהָב, צָהָב *to shine like gold*; צָעַק, צָעַק *to cry*; צָרַד, צָרַד *to cut*; צָלַץ, צָלַץ *to rejoice.*

ט = צ : אָטָר, אָטָר *to shut up.*

ס = ש : שָׁכַח, שָׁכַח *thicket*; שָׁכַח, שָׁכַח *to cover*; שָׁכַח, שָׁכַח *to be wise*; שָׁכַח, שָׁכַח *to shudder*; שָׁכַח, שָׁכַח *to cover*; שָׁכַח, שָׁכַח *anger.*

ט = צ : שָׁפַח, שָׁפַח *to laugh*; שָׁפַח, שָׁפַח *to conceal.*

e. Labials.

ב = פ : פָּרַח, פָּרַח *back*; פָּרַח, פָּרַח *to scatter*; פָּרַח, Pch. *to break up, flee, פָּרַח to break out, blossom, פָּרַח to break in pieces*; פָּרַח, פָּרַח *to subject, פָּרַח to cover over.*

הִקְטִיל; in inflecting the preterite of verbs לָהּ, e. g. נָלַח, נָלְחָה, &c. All which may be explained by the fact of the relationship existing between the aspirate *h* and the sibilants, which are properly but a stronger kind of aspirate; for in the endeavour to produce a very forcible aspiration, the teeth involuntarily approach, and thus, by partially obstructing the passage of the air, give rise to a sibilant sound: among the many proofs which present themselves are, *ἐπέρ, super*; *ῥς, sus*; *ἔρπας, serpo* (שָׂרַף); Germ. *herr*, Eng. *sir* (שִׁיר).

3. For the commutation of the quiescents, see § 86 et seqq.

4. The liquids are also occasionally interchanged.

ל = ר: הִצְחִיל, הִצְחִיר *to cause to shine*; קָרַב, Arab. قَلْبٌ *heart*; אֲלַמְּחָה, Syr. اَلْمَلِكُ, Arab. مَلَأَ *widow*; אֲלַמְּנוֹת, אֲרַמְּנוֹת *palaces*; Chald. שְׁלִשְׁלָה, Heb. שַׁרְשָׁרָה *a chain*.

ל = נ: נָחַץ, נָחַץ *to oppress*; לִשְׁכָּה, נִשְׁכָּה *chamber*; נָתַן, Syr. نَتَن *to give*; צָלַם, Arab. صَوَّرَ *image*.

נ = מ: מָוֶה, מָוֶה *to totter*; מָוֶה, מָוֶה *n. pr.*

נ = ר: כָּרַע, כָּרַע *to kneel*; בָּחַן, בָּחַן *to prove*.

II. TRANSPOSITION.

§ 74. 1. Many words are found in Hebrew consisting of the same letters differently arranged as certain other words, and expressing ideas either precisely the same, or but slightly modified: thus,

a. קָרַץ = קָרַץ, קָרַץ *to cut*; כָּסַל = כָּסַל *to be foolish* (the opposite of שָׁכַל *to act wisely*, comp. Eng. *skill*); כָּבֵשׁ, כָּבֵשׁ *sheep*; נָשָׁה, נָשָׁה = נָשָׁה, Eth. ለጸሐ *to breathe*; נָשָׁה, נָשָׁה *to dry up*; סָמַל, סָמַל *image*; שְׁמָלָה, שְׁמָלָה *garment*.

b. Transposition occurs oftenest among the weak letters א, ה, ו, e. g. נָאָה, נָאָה *to groan*; בְּלֹחָה, בְּלֹחָה *terror*; עֲוִלָּה, עֲוִלָּה *unrighteousness*; זִרְעָה, זִרְעָה *maltreatment*.

2. Such cases of transposition as the preceding belong rather to the department of lexicography; for they can scarcely be said to affect the grammar of the language. Those which take place on the concurrence of the lingual ך with one of the sibilants, concern us more especially, and are as follows.

The lingual ך, when in the course of inflection it would immediately precede one of the sibilants ס, ש, ז, or צ, cannot without great difficulty be expressed with its appropriate aspiration, from which it is accordingly freed in several different ways: *a.* When coming before either of the strong hissing dentals ס, ש, or ז, which contain no lingual sound, the ך is merely transposed, and then by § 41. loses its aspiration; thus the Hithpa'el species of קָטַח, regularly inflected הִתְקַטַּח, becomes הִתְקַטַּח; so also we have הִתְשַׁבַּח for הִתְשַׁבַּח, הִתְצַח for הִתְצַח. *b.* When concurring with one of the remaining dentals ז and צ, which partake somewhat of the nature of linguals, (viz. ז of that of the softest lingual ד, and צ of that of the hardest ט,) the ך is not only transposed, but is moreover changed after ז into ד, e. g. הִתְדַּח for הִתְדַּח, and after צ into ט, e. g. הִתְטַח for הִתְטַח.

3. Another species of transposition is that which takes place on the concurrence of two pairs of similar letters; e. g. קָטַח for קָטַח.

III. REJECTION.

§ 75. Besides the commutation and transposition of letters to which a regard for the laws of euphony has given rise, we find the same cause producing their *rejection* from different parts of words, viz. from the beginning, (termed *aphæresis*), the middle (*syncope*), or the end (*apocope*). Those most frequently rejected are the weak letters א, ה, ו, and the liquids.

1. *Aphæresis.*

§ 76. The weak letters א, ה, ו, and also the liquid נ, when situated at the beginning of a word, are sometimes passed over in silence, the voice hastening onwards, to reach the tone-syllable at or near the end; and in consequence they are not unfrequently rejected in writing: thus, the imperative of verbs פָּרַח and פָּחַח, on account of the rapidity of utterance proper to this mode, e. g. פָּחַח for פָּחַח, פָּרַח for פָּרַח; נָשָׂא for נָשָׂא, נָחַח for נָחַח; and of one verb פָּחַח, viz. פָּחַח. This species of rejection takes place also in some words not of the class above mentioned, e. g. בָּיַח for בָּיַח, בָּיַח for בָּיַח; חָדַח for חָדַח, אָחַח for אָחַח, אָחַח for אָחַח; אָחַח for אָחַח. Once כ is rejected, viz. סָחַח Gen. 49: 11. for סָחַח.

2. *Syncope.*

§ 77. The most common species of rejection is that which takes place in the middle of words, either by *contraction* or *assimilation*.

1. Contraction is generally the result of the concurrence of two similar letters in the middle or at the end of a word : it takes place either, *a.* between two letters which are precisely the same ; thus, for instance, *קָטַטַל* becomes contracted into *קָטַל*, *סָבַב* into *סָב*, *בָּרַחַתָּ* into *בָּרַחַתָּ* ; *b.* or between two letters of the same organ, e. g. *הִתְקַנֵּן* for *הִתְקַנֵּן*, *אָחַת* for *אָחַת* 1 Sam. 4 : 19. for *לָלַחַת* for *לָלַחַת* ; *c.* and occasionally between letters of adjacent organs ; as that of the lingual *ח* with the dentals *ז* and *ש*, e. g. *הִתְקַנֵּן* for *הִתְקַנֵּן*, once *יִשְׁמַח* for *יִשְׁמַח* ; and also with the palatal *כ* (see § 73. 2. *c.*), e. g. *הִתְקַנֵּן* for *הִתְקַנֵּן*.

2. The kind of Assimilation which most frequently presents itself, is that of the liquid *נ* in the middle of a word, which on taking *Sh'wa* becomes assimilated to the letter following, and is then as in the former case rejected, e. g. *יִגְשׁ* = *יִגְשׁ* for *יִגְשׁ*, *נִחַתִּי* = *נִחַתִּי* for *נִחַתִּי*, and sometimes when accompanied by a vowel, e. g. *אָחַת* for *אָחַת*, *בָּרַחַתָּ* for *בָּרַחַתָּ*, *תָּחַת* for *תָּחַת*, *אָחַת* for *אָחַת*. Very seldom the liquid *ל* is thus rejected, e. g. *יִלְקַח* for *יִלְקַח*.

3. The weak letters *ה* and *ו*, when preceded by a vowelless consonant in the middle of a word, are often rejected, and give their vowel to such preceding letter, e. g. *יִהְיֶה* for *יִהְיֶה*, *לֵאמֹר* for *לֵאמֹר*, *לֵבָה* for *לֵבָה* Ex. 3 : 2. for *לֵבָה*, *הֵם* = *הֵם* for *הֵם*, *הִקִּים* for *הִקִּים*, *אִי* for *אִי*, *כִּי* for *כִּי* ; *א* and *י* more rarely, e. g. *מִלֵּךְ* for *מִלֵּךְ*, *מִלֵּךְ* for *מִלֵּךְ* Ex. 2 : 4 ; and once or twice the guttural *ע*, e. g. *בָּעַל* for *בָּעַל*, *בָּעַל* for *בָּעַל*.

3. *Apocope.*

§ 78. The rejection of final consonants is not carried to any great extent ; it principally affects the *י* of the third pers. plur. termination of verbs, which in the pret. is almost always rejected, e. g. *קָטַלְוּ* for *קָטַלְוּ*, and generally also in the future, e. g. *יִקְטְלוּ* for *יִקְטְלוּ* ; the final *ה* of the fut. of verbs *לֵהָ*, e. g. *יִגְלֶה*, *יִגְלֶה* ; and the *ם* of the masc. plur. term. of nouns, on entering the construct state, e. g. *מַלְכֵי* constr. *מַלְכֵי*.

IV. ADDITION.

§ 79. The effect of euphony on the forms of words manifests itself also in a manner the direct reverse of the preceding, viz. in the *addition* of certain letters either at the beginning (*prosthesis*), the middle (*epenthesis*), or the end (*paragoge*).*

1. *Prosthesis*.

§ 80. The letter most commonly added to words at the beginning is the weakest of the consonants, א, which is prefixed in order to avoid commencing a word with a vowelless consonant, and is called from its position Aleph Prosthetic; † thus אַרְוֶע, אַרְוֶע arm; אַכְזָב, אַכְזָב deceitful; אַכְזָר, אַכְזָר cruel; אַפְסָרָה, אַפְסָרָה foot-chain; אַחְמֹל, אַחְמֹל yesterday; אַחֲנִי, אַחֲנִי gift. Less often we find the weak letter ה used for the same purpose, as for instance in the inf. of the Niph'al species, e. g. הַקָּטֵל = הַקָּטֵל for הַקָּטֵל, Arab. اِنْقَتَلَ; and probably also the Hithpa'el הַקָּטֵל, Arab. تَقَتَّلَ.

2. *Epenthesis*.

§ 81. Epenthesis is the insertion of a consonant—generally a liquid—after a short vowel in the middle of a word, when requisite to complete the syllable.

* The meanings of the Greek terms by which grammarians designate the three species of rejection and addition, are given in the following Latin hexameters.

Prosthesis apponit capiti, sed *Aphæresis* aufert;
Syncope de medio tollit, sed *Epenthesis* addit;
Abstrahit *Apocope* fini, sed dat *Paragoge*.

† Although א prosthetic is in some instances employed in Hebrew, it very often happens that a word in this language begins with a vowelless consonant. But in Arabic, when such would be the case, an ا is invariably prefixed, thus اِسْمٌ for اِسْمٌ, اِبْنٌ for اِبْنٌ, اِنْقَتَلَ for اِنْقَتَلَ. In other languages also we sometimes find an initial vowel employed to soften the commencement of a word, e. g. הַרְוֶע *Euphrates*; Lat. *scarabæus*, Fr. *escarbot*; Lat. *spiritus*, Welsh *yspyrd*; Germ. *lärm*, *wachen*, Eng. *alarm*, *awake*.

1. Instances are to be found in most languages of the augmentation of words by doubling one of their constituent letters, or inserting a new one, generally a liquid, as for instance *λαμβάνω* (root, *λαβ*), *frango* (root, *frag*), *stand* (root, *sta*): and this is a phenomenon often met with in Hebrew. There is, however, this difference between it and the other languages of the Shemitish family, that in Hebrew the former method, viz. that of doubling a letter by the insertion of Dagghesh, is employed for the purpose of furnishing a resting-place to a short vowel; while in the cognate dialects a liquid is more frequently inserted in the corresponding words for the same purpose: thus, *a*. In the Heb. כִּסֵּא *throne*, we find כ reduplicated by Dagghesh on account of the preceding short vowel (), while in Chaldee, Syriac, and Arabic, a ר is inserted from the same cause, e. g. Chald. כְּרִסְא, Syr. ܟܪܝܨܐ, Arab. كُرْسِي; so כְּסֵא *spelt*, Arab. كِرْسَاء. Occasionally ר is inserted in Heb., e. g. שְׁרָעִים equivalent to שְׁרָעִים *thoughts*; שְׁרָעִים = שֶׁבַע *sceptre*; קָרָע *axe*, Arab. قَدْرَم, from קָרַד, קָרַץ = קָרַד, קָרַץ *to cut*. *b*. Much more frequently we find a Dagghesh in Hebrew equivalent to the insertion of the liquid in the other Shemitish dialects, e. g. אֶתְּ *thou*, Syr. ܐܬܝܬ, Arab. أَنْتَ, Eth. አት; אֶפְרַח *fruit*, Chald. ܐܦܪܚܐ; Heb. מִדֶּע (from יָדַע), Sanscr. *mati*, Gr. μάθη-σις, Chald. ܡܝܕܝܥ (*μαθάνω*); לֶפֶד *torch, flame*, Chald. (where נ is inserted, which before the labial פ becomes מ) לֶמְפֵּד, Syr. ܠܡܦܝܬ, Gr. λαμπάς, -άδος. Once, however, we find נ in Heb. instead of Dagghesh, viz. קָנָצִי Job. 18 : 2. for קָנָצִי.

2. That species of epenthesis which more particularly belongs to the province of grammar, consists in the regular insertion of נ (technically termed Nun Epenthetic), for the most part between verbs and their pronominal suffixes, in order to avoid an hiatus, e. g. יִקְטְלֵנִי = יִקְטְלֵנִי for יִקְטְלֵנִי. And once before the pron. of the sec. pers. m. sing., where no hiatus would occur, viz. אֶתְּקַנֵּן Jer. 22 : 24. for אֶתְּקַנֵּן.

3. *Paragoge.*

§ 82. Besides the preceding modes of increasing words, a letter is sometimes added at the end, for the purpose of either strengthening or softening the termination.

1. In order to give strength to the termination, the liquid נ (= Ephelkystikon in Greek) is frequently affixed, e. g. תִּשְׁבַּחְךָ Ruth 3 : 4. for תִּשְׁבַּחְךָ.

For the contrary purpose of softening, the weak letters א, ה, ו, י, יו are employed : thus,

2. *a.* ה is often affixed to the first pers. sing. fut. or to the imp. of verbs, e. g. **אֶקְטֹלָה**, **הוֹשֵׁעָה**; to the pronouns of third pers. plur. viz. **הִמָּה**, **הִנֵּה**, for **הֵם**, **הֵן**, and of sec. pers. fem., viz. **אֶתְּנָה** for **אֵתָן**; and also to particles, e. g. **הִנֵּה** for **הֵן**, **אֵינָה** for **אֵי**, **אֵנָה** for **אֵן**.

b. To feminine nouns after the fem. char. ה is hardened into ח (see § 73. 2. *d.*), which corresponds to the emphatic state in the Aramaic languages, e. g. **אֵימְחָה** Ex. 15 : 16. for **אֵימָה**, **יְשַׁחֲמָה** Ps. 3 : 3. 80 : 3. for **יְשַׁחֲמָה**, **עֲזַחְמָה** Ps. 44 : 27. for **עֲזָמָה**; and also occasionally to other nouns, e. g. **לִיחָה** Gen. 1 : 5. for **לֵיל**.

3. The semi-vowel ו is sometimes affixed to nouns, e. g. **חֵיתוֹ** Gen. 1 : 24. Is. 56 : 9. Ps. 50 : 10. 104 : 20. Zeph. 2 : 14. for **חֵית**, **מַעֲיָנוֹ** Ps. 114 : 8. for **מַעֲיָן**, **בְּנוֹ** Num. 23 : 18. 24 : 3, 15. for **בֶּן**.

4. The semi-vowel י is affixed to nouns, participles, and fem. adjectives, e. g. *Nouns* : **בְּנוֹי** Gen. 49 : 11. for **בֶּן**, **אֶסְתֵּי** Is. 47 : 8, 10. for **אֶסֶת**, **דְּבָרָיו** Ps. 110 : 4. 114 : 8. 123 : 1. for **דְּבָרָה**. *Participles* : **אֶסְתֵּי** for **אֶסֶר** Gen. 49 : 11., **שֹׁכְנֵי** Deut. 33 : 16., **עֹזְבֵי** Zech. 11 : 17., **אֶחָבָיו** Hos. 10 : 11.; **נִבְרָיו** Gen. 31 : 39.; **נֶאֱדָרֵי** Ex. 15 : 6. *Adjectives* : **שְׂרָרֵי**, **רַבָּתֵי** Lam. 1 : 1., **מְלָאָרֵי** Is. 1 : 21.

5. א is sometimes added paralogically after the vowel י or ו, e. g. **קָלִיא** 1 Sam. 17 : 17. for **קָלִי**, **נָקִיא** Joel 4 : 19. for **נָקִי**, **הִלְכִּיא** Josh. 10 : 24. for **הִלְכֵי**.

CHAPTER VII.

IMPERFECT LETTERS.

§ 83. THE Hebrew alphabet consists entirely of consonants, the representatives of articulate sounds produced by opening and closing the several organs of speech during the emission of the voice, with a greater or less degree of force; and whose relative strength accordingly differs in a corresponding manner: thus, for example, ק and נ are much stronger in sound than the semi-vowels י and ו of the same organs (§ 6). Consonants of the former kind are called *strong* or

perfect, on account of their distinctness of utterance, and capability of being pronounced by the aid of any vowel whatever; the latter receive the name of *weak* or *imperfect* letters, from their tenuity of sound, and the difficulty experienced in their enunciation, except in connection with certain homogeneous vowels (see § 7). And hence result peculiarities of different kinds in the formation of words in which these imperfect letters occur, according to which they may be divided into two classes, viz. *gutturals* and *semi-vowels*.

G U T T U R A L S .

§ 84. The gutturals, as their name imports, are those consonants which are produced chiefly by the action of the throat: they are the following five—א, ה, ח, ע, and ר; and in the very nature of the obscure sounds represented by them, are to be found the causes of the peculiarities of formation and inflection to which they give rise.

1. *a*. The gutturals take in preference to all others the appropriate vowel of their own organ, viz. the simple, open vowel *a* (§ 11); and accordingly, when occurring in a situation to receive one of the other vowels, a guttural will commonly take *a* in its stead, e. g. רִזֶּקֶק for רִזֶּקֶק. *b*. When a guttural is immediately preceded in the ultimate by a vowel in the same syllable with which it cannot coalesce, it will receive in addition a short *a*, called Pattahh furtive (§ 23), e. g. הִשְׁמִיעַ (pron. *hishmi'ah*) for הִשְׁמִיעַ; and should the preceding vowel not be rendered immutable by an accompanying semi-vowel, it may be contracted with the Pattahh furtive of the guttural into a single *a*, e. g. pret. Pi'hel שְׁמַע שְׁמַע contr. שְׁמַע. But where a vowel is the characteristic of the form in which it appears, it must be suffered to remain, although concurring with a guttural, e. g. inf. constr. שְׁמַע, never שְׁמַע.

2. The second peculiarity of the gutturals consists in taking a compound Sh'wa (§ 20 et seq.) where another letter would receive simple Sh'wa, either quiescent or mobile, e. g. אָכַל for אָכַל, אָכַל for אָכַל, in both of which cases the compound Sh'wa takes the place of Sh'wa mobile; and יָעַמַּד for יָעַמַּד, יָעַמַּד for יָעַמַּד, יָעַמַּד for יָעַמַּד where it replaces Sh'wa quiescent. This peculiarity likewise has its origin in the nature of these letters, which are scarcely more than aspirates of greater or less force, the compression of the organs by means of which they are produced being much alighter than in the case of the other

consonants; whence it arises that they cannot easily be made audible without an accompanying vowel. Should these letters, therefore, have no vowel of their own, i. e. be accompanied by Sh'wa simple, and have to be pronounced by the aid either of the preceding vowel, as **יְעִמֵּד**, or of the following, as **עִמֵּד** (§ 18), the sound of the guttural would in either case be almost if not entirely lost. With the perfect letters it is otherwise: thus in the words **יְקַטֵּל**, **קַטֵּל**, the sound of **ק** is perfectly audible, although without a vowel of its own.

And hence we see, that the reason why the gutturals are accompanied by a compound Sh'wa, or extremely short vowel, in those cases where other letters receive the sign denoting the entire absence of a vowel sound, is that the voice involuntarily dwells a little upon them, in order to render them perfectly audible and prevent their being lost in pronunciation. Accordingly, gutturals which are so accompanied by no means constitute a syllable, but merely commence one, with the remaining part of which they are not as closely connected as a consonant taking Sh'wa simple, although not as far removed from it as one which has a complete vowel of its own.

Now as these compound Sh'was are with very few exceptions placed under the gutturals merely in order that their slight sound may not be entirely lost, it does not signify in a grammatical point of view which of them is taken in a given instance. When occurring in the middle of a word, this point is decided by the preceding vowel, which always prefers to be followed by that compound Sh'wa which is homogeneous to itself, e. g. **יְעִמֵּד**, **יְעִמֵּד**. And on the other hand, a compound Sh'wa in certain cases exerts an influence on the preceding vowel: for when according to analogy a guttural would be immediately preceded by short *i*, it usually takes a compound Sh'wa containing its homogeneous vowel *a*, or more frequently that modification of *a* which is nearest to *i*, namely *e* (see § 21); and in either case the preceding vowel is changed to correspond to that of the compound Sh'wa, e. g. **יְעִמֵּד** for **יְעִמֵּד**, **יְעִמֵּד** for **יְעִמֵּד**. For the cases in which a guttural receives simple instead of compound Sh'wa, see § 20. n.

3. The third peculiarity arising from the nature of these consonants is that they are incapable of being reduplicated in pronunciation, and consequently can never receive Daghesth forte (§ 29); a peculiarity which affects chiefly the preceding vowel: thus, should a guttural occur in a situation where another letter would take Daghesth forte, and consequently be preceded by a short vowel (§ 31), such vowel will be changed into a long one; viz. (.) into its corresponding (.),

e. g. בִּרְךָ for בִּרְךָ ; הִעִיר for הִעִיר ; (.) into (.), e. g. הִעִיר for הִעִיר , בִּרְךָ for בִּרְךָ ; and (.) generally into (י), e. g. בִּרְךָ for בִּרְךָ . The reason is, that the voice, being prevented from passing over to the following consonant to finish the syllable, remains longer with the preceding one; which has the effect of lengthening the quantity of its accompanying vowel.

§ 85. The above are the chief peculiarities affecting the gutturals, as a branch of the class of imperfect letters; but, as these are distinguished from the perfect letters by a weakness common to them all, so again each individual letter of the gutturals differs from the rest in weakness, and in the degree in which these peculiarities are manifested. We will therefore treat of them separately, beginning with the strongest.

1. ר , of all the gutturals, is the one affected with their common peculiarities to the least extent; since its sound, which is produced not by the throat alone, but also by the aid of the tongue, is a comparatively strong one. *a*. In the beginning of a word, it may be accompanied by any vowel, e. g. רִאשׁוֹן , רִאשִׁית , רִגֵּל ; it may end a mixed syllable when preceded by any vowel without requiring its homogeneous *a* (see § 23), e. g. שְׂמֹר , הַשְׁמִיר ; and seldom, in its quality of guttural, changes the preceding vowel into *a*,—thus (.), the shortest vowel and the most opposed in its nature to the gutturals, is retained in יִרְעֶשׂ , יִרְחֹב , מִרְחֹב , &c. *b*. It very often occurs with simple instead of compound Sh'wa, e. g. רִחֹב , הִרְעֵץ , הִרְחִיב . *c*. ר is also found occasionally with Daghesth, and even when preceded by a long vowel, although the chief peculiarity to which as a guttural it is subjected, is the inability to receive the sign of reduplication, e. g. מִרְחַב Prov. 14 : 10., $\text{כִּרְחַב שְׂכָרְךָ}$ Ezek. 16 : 4., לְשִׁרְחָה Prov. 3 : 8., שְׂרָאשִׁיר Cant. 5 : 2., הִרְעֵמָה 1 Sam. 1 : 6., הִרְאִיתִם 10 : 24. 17 : 25. 2 Kings 6 : 32. All of which tends to show that ר , although reckoned among the gutturals, holds in reality an intermediate rank between them and the dentals.

2. ח . This letter is a more genuine guttural than the preceding, being produced entirely by means of the throat, without the assistance of any other organ. At the same time, its sound is stronger than that of the remaining letters of its class; and consequently, *a*. Although it prefers with the rest when ending a mixed syllable to be preceded by the short vowel (.) of the same organ (§ 11), it may also immediately follow the short vowel (.), which is less congenial to the nature of these letters, or the still shorter and more heterogeneous

vowel (.), e. g. יְחִיָּה, יְחִיָּק, יְחִיָּב. *δ*. It often occurs with simple Sh'wa, as in the examples just given, where as a guttural it should take one of the compound forms. In such cases the short vowel remains without being accompanied by Methegh. *c*. The comparatively strong sound of this guttural allows a preceding short vowel to be retained; as it can rush on to the ה and be lost in it, although on account of the organs' remaining unclosed during its pronunciation its reduplication cannot be made audible, and consequently it never takes Daghesth forte (see § 29), e. g. מְחִיָּה, מְחִיָּק. When such preceding vowel is the second before the tone-syllable, it takes Methegh, e. g. הַחִיָּה, הַחִיָּק.

3. ע. The letter ע is a weaker guttural than either of the preceding, although stronger in sound than ה or א. It is accordingly subjected to all the peculiarities of the gutturals, with but few exceptions. *a*. It prefers to be accompanied by *a*, which also is the only vowel in which it can rest; and this accordingly it takes for its own (§ 23), whenever preceded by a different one, e. g. עָמַע for עָמַע, עָמַע for עָמַע; and into this *a* the preceding vowel is occasionally merged, e. g. עָמַע for עָמַע, עָמַע for עָמַע. *b*. Its sole exemption from the guttural peculiarities consists in occasionally receiving simple instead of compound Sh'wa, which however is generally mobile, e. g. נָעַלָם Lev. 4 : 13., נָעַלָם 1 Kings 15 : 16, 17.; except before the affirmatives in 5 gutt. verbs, e. g. עָמַע, &c.

4. ה. This letter has a sound purely guttural, but weaker than either of the former; and hence it has all the peculiarities of its class in full force, except that it occasionally takes simple instead of compound Sh'wa. Indeed its peculiarities are more numerous than those by which any of the others are affected; for, the extreme weakness of its sound causes it to approach nearly the nature of the semi-vowels, with which it accords in many respects: thus, *a*. It rests like them in a long vowel (§ 14), and interchanges with them. It may also be immediately preceded by a heterogeneous vowel without requiring a Pattahh furtive, except when strengthened by the insertion of Mappik (§ 44); and it forms a paragogic termination which is not accounted an integral part of the word (§ 54. 3.). *δ*. Although ה is capable of receiving any vowel of its own, either at the beginning or in the middle of a word, yet at the end it quiesces, in addition to its homogeneous *a*, only in the first modifications of that vowel, namely *e* and *o*, e. g. הָלָה, הָלָה. Of these two, however, the palatal vowel *e* is generally preferred, as being nearer the guttural *a* than is the labial *o* (§ 11); thus,

in the preterite of all the species of לָה verbs it takes *a*, and in the future *e*, e. g. נָלָה, נִלְּהָ ; יִנְלָה, יִנְלְּהָ.

5. א. The peculiarities of this weakest of the gutturals will be treated of among the semi-vowels.

SEMI-VOWELS.

§ 86. Those distinctive peculiarities of the letters א, ר, and י, which qualified them to serve as vowel-signs before the introduction of points into the orthography of the language (§ 9), continued to display themselves after that took place, in a tendency to be employed rather as vowels than as consonants; and hence their occurrence in words, whether as radicals or serviles, gave rise to certain varieties both of formation and inflection. As a preliminary step to the explanation of these varieties, the chief peculiarities of the letters producing them may be briefly stated as follows. 1. They are inclined to lose entirely their consonantal power, and quiesce in their respective homogeneous vowels. 2. They are rejectible. 3. They are liable to be commuted the one for the other. Though the letters ארִי are all weak in comparison with the other consonants, and are all subjected to the three above-mentioned peculiarities; yet, as this weakness is of different degrees, the extent to which they are individually affected with these peculiarities varies in proportion. It will therefore be requisite to speak of each letter separately.

Peculiarities of Aleph.

§ 87. א is the weakest of all the consonants, whence it was formerly employed in the representation of the simplest vowel *a*. Its influence on the vowels is exceedingly small, on account of the extreme slightness of its consonantal power, which does not prevent its being accompanied by, or resting in, any one of them, either at the beginning, middle, or end of a word.

§ 88. 1. In the beginning of a word, e. g. אֶכֶל, אֶחָד, אֶם, אֶבֶן, אִי, אִמּוֹרָה, אִמְרָה, אִכְלָה, אִכְלָם, אִמְרָה. It prefers however to be accompanied by a long vowel; and accordingly, when its own Sh'wa must be changed into a vowel, in order to form a mixed syllable with a following vowelless consonant (§ 104. 4. *b.*), instead of the shortest vowel (.), usually

taken in such cases, it receives the longest among the short vowels, viz. (ִ), which is nearer to (ֶ), and hence more congenial to its nature; whence in the first pers. fut. sing. we find אֶקְטֹל instead of אִקְטֹל for אֶקְטֹל; except when followed as in the Niph. of פִּי verbs by the weak letter ׀ with Daghes, which, to render its reduplication audible, requires to be preceded by the shortest vowel of all, viz. (ֶ), e. g. אֶשֶׁב, not אִשֶׁב. The following instances in the same species and tense of other verbs may also have arisen from a desire to add intensity to the reduplication, e. g. אֶשְׁבֹּץ Gen. 21 : 24., אֶמְלֹךְ 1 Sam. 27 : 1.

2. When א at the beginning of a word is destitute of a vowel, as a guttural it takes compound Sh'wa, e. g. אָמַר for אֶמַר; and it retains, on account of its weakness, an accompanying long vowel when another letter would reject it, thus אָבְרָם absol. and constr.

3. When א, preceded by a letter without a vowel, has one of its own, it has a tendency to give its vowel to such preceding letter, and rest in it, e. g. כָּאֲבִיר Is. 10 : 13. for כֶּאֱבִיר, שָׁאֵר *passim* for שֶׁאֵר; and in a few instances א is then rejected, e. g. מִלְכָּמִי Job 35 : 11. for מִלְכָּמִי, וְהִזְרִנִי 2 Sam. 22 : 40. for וְהִזְרִנִי, יִהְיֶה Is. 13 : 20. for יִהְיֶה, אֶבְרָהָם Ezek. 28 : 16. for אֶבְרָהָם.

4. A vowelless consonant, on being placed before an א with compound Sh'wa, will generally take the long vowel corresponding to the compound Sh'wa, and in this א will rest; thus לָאֵמַר becomes לֶאמַר for לָאֵמַר, לְאֱלֹהִים with לְ pref. becomes לְאֱלֹהִים for לְאֱלֹהִים.

5. At the beginning of a word, ה is sometimes taken for א. See § 73. 1.

§ 89. 1. In the middle of a word also, א may receive or rest in any vowel; but in the fut. Kal of some פִּי verbs it rests in the long vowel (ִ) in preference to the short (ֶ), e. g. יֶאֱכַל instead of יֶאֱכַל.

2. Sometimes on taking a vowel of its own, and being preceded by a letter without one, the vowel-change mentioned above (§ 88. 3.) occurs here also, e. g. הִשָּׂאת for הִשָּׂאת, צִוְּאָר for צִוְּאָר, הִשָּׂאת Ezek. 23 : 49. for הִשָּׂאת; and even when this will cause the rejection of the vowel preceding Sh'wa, thus קָרָאת, constr. קָרָאת, and with לְ prefixed לְקָרָאת.

3. *a.* In a few instances א is rejected, e. g. מִזִּין Prov. 17 : 4. for מִזִּין, מִשְׁחָיו Job 41 : 17. for מִשְׁחָיו, מִרְשִׁית Deut. 11 : 12. for מִרְשִׁית, נְטִמָּהם Ps. 22 : 22. for נְטִמָּהם, נְטִמָּהם Lev. 11 : 43. for נְטִמָּהם. *b.* In the first pers. fut. sing. of פִּי verbs, where two Alephs come together, the radical is in general rejected, e. g. אֶאֱכַל for אֶאֱכַל; and occasion-

ally in the other persons also, e. g. הַמֶּמְרִי 2 Sam. 19 : 14. for הַמֶּמְרִי, הַמֶּמְרִי Jer. 2 : 36. for הַמֶּמְרִי, הַמֶּמְרִי Deut. 33 : 21. for הַמֶּמְרִי, הַמֶּמְרִי 2 Sam. 6 : 1. for הַמֶּמְרִי; see Ps. 104 : 29. 139 : 20. / 1 Sam. 28 : 24. c. So too in a few instances after the characteristic ה of the Hiph'il species, e. g. הַכִּיל Ezek. 21 : 33. for הַכִּיל, הַכִּיל Is. 21 : 14. Jer. 12 : 9. for הַכִּיל.

4. Although א may rest in any vowel whatever, it is still sometimes changed into the homogeneous *mater lectionis* of the vowel preceding it: viz. into ו when preceded by Hhirik, e. g. רִישׁוֹן Job 8 : 8. for רִישׁוֹן, רִישׁוֹן Job 18 : 3. for רִישׁוֹן; and into ו when preceded by Hholem, e. g. רִישׁ Deut. 32 : 32. for רִישׁ, רִישׁ Ps. 2 : 3. for רִישׁ.

§ 90. 1. At the end of a word, א generally lengthens the preceding vowel if short, and rests in it, e. g. מֶצָא for מֶצָא, יִמְצָא for יִמְצָא, הִמְצָא for הִמְצָא.

2. A final א is sometimes rejected, especially when immediately preceded by another semi-vowel, e. g. מִדְּוָי Gen. 20 : 6. for מִדְּוָי, מִדְּוָי Ex. 17 : 16. for מִדְּוָי.

3. Occasionally ה is substituted for א, e. g. רִישׁוֹן Ps. 60 : 4. for רִישׁוֹן, רִישׁוֹן Job 8 : 21. for רִישׁוֹן.

Peculiarities of Waw.

§ 91. The semi-vowel ו has a stronger sound than א, and partakes more of the nature of a consonant; it accordingly exhibits the three peculiarities common to the letters אֵי in a more frequent and decided manner. As the weakest of the labials, and hence bearing a near affinity to the cognate vowels of the same organ, o and u (§ 11), it always has a tendency to rest in one of those vowels, and strongly opposes the reception of any other by the consonant preceding it. This chief peculiarity of the letter ו gives rise to most of the following phenomena.

§ 92. 1. a. At the beginning of a word, ו is retained as a radical only in a few nouns, e. g. וָךְ a hook, once וָךְ Gen. 11 : 30. b. In all cases where it occurs as the first letter of a verbal root, it becomes changed into its cognate semi-vowel ו, on account of the accompanying heterogeneous (,), e. g. וָךְ for וָךְ, וָךְ for וָךְ.

2. ו occurring as a servile at the beginning of a word retains, contrary to its nature, its own consonantal power and an accompanying heterogeneous vowel, whenever such vowel is essential for the purpose of

contradistinction; as for instance the () of ו conversive, e. g. ויאמר *and he said*, which is thus distinguished from ויאמר *and he will say*.

3. ׀ also retains its consonantal power when as a simple conjunction it commences a word without a vowel, e. g. ויאמר; except before another labial, or a letter with (), when it takes its homogeneous vowel *u*, in which it rests, e. g. ויפדעו, וימלכו, ויבין.

4. *a.* ׀ conjunctive preceding ׀ changes its own () into (), in which ׀ then rests (§ 97. 2. *a.*), e. g. ויהי for ויהי. *b.* In the third pers. fut. of verbs, ׀ is changed into ׀ on account of the accompanying (), e. g. ויקטל for ויקטל.

§ 93. ׀ consonantal in the middle of a word is always a radical, and is changed or not, according to the vowels which it takes, and the letters by which it is preceded or followed.

1. When accompanied by its cognate vowel *o*, it loses entirely its consonantal power, and serves as a vowel to the preceding letter, e. g. קום inf. for קום (*kāwóm*), הקום for הקום (*hikkāwóm*), קום for קום (*kā'wóm*), וקום for וקום (*yikāwóm*); except in some instances when preceded by a guttural, e. g. עון (*'hāwón*).

2. *a.* When accompanied by a heterogeneous vowel, and preceded by a letter with a vowel of its own, ׀ is retained against its nature only if preceded or followed by a guttural, whose sound is weaker than that of the consonantal ׀, and gives to the latter a certain degree of prominence which it does not possess when placed in juxtaposition with the stronger consonants, e. g. און (also און), עני, אנה, עני. * *b.* When in such case it is not preceded or followed by a guttural, either ׀ is changed into ׀ through the influence of the accompanying vowel, e. g. קום for קום, וקום for וקום; or ׀ and its vowel are rejected together, e. g. קום for קום, וקום for וקום; or else ׀ is rejected, and its vowel given to the preceding letter, e. g. לק for לק, מות for מות.

c. ׀ preceded by the vowel () becomes changed into ׀, in order to rest in it, e. g. ויהי for ויהי.

3. *a.* When ׀ with a heterogeneous vowel of its own is preceded by a vowelless guttural, it remains unchanged, by Rule 2. *a.*, e. g. און, עני, אנה, עני. *b.* If the preceding vowelless letter be other than a guttural, either ׀, on account of its prevalent tendency to rest in a vowel, gives its own vowel to the preceding consonant, and, if not

* Except מות, חון, absol., but in constr. מות, חון.

† And in the following cases when the preceding letter is not a guttural, viz. שוריים Hos. 12: 12. for שוריים, קנצות Cant. 5: 2, 11. for קנצות.

capable of resting in it from its heterogeneousness, is rejected, e. g. כַּי for כָּי, יָמִים for יָמִים, הָקִים for הָקִים; or else the peculiar nature of ך prevails, and has the effect of changing the vowel into one homogeneous to itself, e. g. נָקָם for נָקָם, נָעִיר for נָעִיר.

4. ך on account of its weakness avoids being doubled by Daghesh, e. g. קָמָם for קָמָם. See § 30.

5. Occasionally we find ך replaced by ך, e. g. לָךְ for לָךְ, Ezek. 47 : 11. for בְּצֻרְךָ.

§ 94. 1. ך is found as the last letter of only two verbal roots, viz. שָׁחַ and שָׁחַ: to the first of these, שָׁחַ, in order to avoid the anomaly of a consonantal ך at the end of a word, a ה is generally affixed, or else the final ך quiesces in its homogeneous ך, e. g. הַשְׁתַּחֲוֶה for הַשְׁתַּחֲוֶה, הַשְׁתַּחֲוֶה; the second, שָׁחַ, is regularly inflected, e. g. שָׁחִי.

2. *a.* This letter is added as a servile at the end of verbs resting in ך as the plural termination, e. g. קָטְלוּ, קָטְלוּ, and in ך as the objective suffix of the third pers. masc. sing., e. g. קָטְלוּ. *b.* It is likewise affixed to sing. nouns with ך, as the possessive pron. suffix of the same pers., e. g. בֵּירוֹ, קִילוֹ; and to plur. nouns without a vowel, e. g. בָּנִי.

Peculiarities of Yodh.

§ 95. The weak palatal י is stronger than either of its fellow semi-vowels ך and ך, and approaches more nearly to the nature of a perfect consonant; consequently it is subjected in an inferior degree to the peculiarities which are common to them all. Thus, it may be accompanied by any vowel, although it has the same tendency to lose its consonantal power, and rest in one of its homogeneous vowels; and when preceded by any other vowel, it neither quiesces nor undergoes a change, but forms with such vowel a mixed syllable or diphthong.

§ 96. 1. *a.* At the beginning of a word, י retains its consonantal power when accompanied by either of the vowels, e. g. יָשָׁב, יָשָׁב, יָשָׁב, יָשָׁב, יָשָׁב. *b.* And likewise when taking Sh'wa, e. g. יָקָטַל, יָקָטַל.

2. A vowelless י is rejected in the infinitive construct and imperative of verbs פִּי, e. g. יָשָׁב for יָשָׁב, יָשָׁב for יָשָׁב; and in some verbal nouns, e. g. יָדַע for יָדַע, יָבִיל for יָבִיל. See § 76.

§ 97. 1. *a.* י may also receive any vowel when occurring in the middle of a word, e. g. *הָיָה, אֵיבָה, הָיָה, הָיָה.* *b.* It prefers, however, to rest in one of its homogeneous vowels *i* or *e*, rather than retain its consonantal power, and take a vowel of its own, e. g. *הָיָה, הָיָה.* *c.* And therefore, whenever it is accompanied by a homogeneous vowel, and is at the same time preceded by the vowel *a*, it has a tendency to contract the two into *e*, in which it may rest, e. g. *הָיָה, הָיָה, הָיָה, constr. הָיָה, הָיָה.*

2. *a.* A vowelless י in the middle of a word, preceded by either *i* or *e*, loses its consonantal power, and rests in such preceding vowel (1. *b.*); consequently it rejects in such case an accompanying Sh'wa, e. g. *הָיָה = הָיָה* for *הָיָה* (see § 102. 1. *a.*). *b.* When preceded by another vowel, it retains Sh'wa, and also its consonantal power, e. g. *הָיָה, הָיָה.*

3. *א* is occasionally substituted for י in the middle of a word, e. g. *הָיָה* for *הָיָה*, *הָיָה* for *הָיָה*, *הָיָה* for *הָיָה*.

§ 98. 1. At the end of a word, י not only rests in *i* or its modification *e*, but in order to do so, it causes the preceding letter, when a weak vowelless consonant, to take the vowel *i*, e. g. *הָיָה* for *הָיָה*.

2. A final י forms a diphthong with a preceding heterogeneous vowel, e. g. *הָיָה, הָיָה, הָיָה.*

CHAPTER VIII.

VOWEL CHANGES.

§ 99. We have already seen, in the chapter on Syllabication, that the changes in the forms of words, and in the situation of the accent, which take place during inflection, produce corresponding changes among the vowels. All vowels, however, are not so affected; and hence their division into *mutable* and *immutable*. We shall now proceed to show what vowels are immutable, and when and into what those which are mutable are to be changed; also what vowels are to be rejected, and on what occasions the addition of a new vowel takes place.

I. COMMUTATION.

Long Vowels.

§ 100. 1. The long vowels have each the same quantity, and this they retain unvaried, i. e. Kamets is equal in length to Tsere, Tsere to Hhirik Gadhol, &c. ; and again, Kamets is always long *a*, whether followed by a quiescent or not, and so of the rest. But by this latter circumstance of a following quiescent, the mutability of the long vowels is affected, although not their quantity ; for, as a general rule, no vowel in which its homogeneous semi-vowel rests is susceptible of rejection or mutation, either of which would necessitate the rejection of the quiescent letter also, e. g. the vowels אָ, יָ, וָ, in the words רָאשׁ, רֵאשׁ, קוֹל, שִׁיר, סוֹם. Of two of these vowels, viz. Hhirik Gadhol and Shurek, the quiescent forms an indispensable part ; consequently they are in all cases immutable.*

2. The remaining vowels, Kamets, Tsere, and Hholem, may and very often do appear without their respective quiescents ; and whenever this is the case, they may be changed or rejected as follows.

§ 101. 1. *a*. A mutable Kamets when changed is generally converted into its corresponding short vowel (), e. g. מֶשֶׁךְ, דְּבַר, יָד, constr. מֶשֶׁךְ, דְּבַר, יָד. Sometimes into the short vowel of its first modification *e*, viz. (), especially when followed by a guttural with (), in order to form a more distinctly separate syllable, either in the beginning of a word, e. g. אָחִי for אַחִי, אָחָה for אַחָה, הָאָרֶץ for אַרְצָה, הַחֲרִים for הַחֲרִים ; in the middle of a word, e. g. הַשְּׂהִרָה Num. 8 : 7. for הַשְּׂהִרָה ; הַנְּחֻמָּתִי Ezek. 5 : 13. for הַנְּחֻמָּתִי ; or in the first of two words connected by Makkeph or a conjunctive accent, e. g. מִדְּחַלְדִּי Ps. 89 : 38. for מִדְּחַלְדִּי, מִדְּחַלְדִּי Gen. 4 : 10. for מִדְּחַלְדִּי. Occasionally the first () remains, and the second is changed into (), e. g.

* A few exceptions require to be stated. As the occurrence of () for (), e. g. גָּבַל for גָּבַל, זָבַל for זָבַל, קָבַשׁ for קָבַשׁ, which are to be regarded as mere orthographical variations ; for the () is here equivalent to, and supplies the place of (). An exception to the immutability of אָ is found in the Hiph'il species of verbs, where the preterite rejects this vowel altogether, e. g. הִקְטִיל, הִקְטִילָה, &c. ; and the future and imperative change it into its equivalent (), e. g. הִקְטִיל for הִקְטִיל, הִקְטִילָה. Sometimes we find () irregularly written for אָ, e. g. הִקְטִיל for הִקְטִיל, and consequently it is to be considered long. And in the future of verbs לוֹ when taking ו conversive, the vowel (ו) is shortened into (), e. g. לִיקָם (from the apoc. לִיקָם) for לִיקָם.

רָעַד for רָעָד. Very seldom this change takes place when (ֿ) is not immediately followed either by a guttural or another (ֿ), e. g. אָכְלָה Ex. 33 : 3. for אָכְלָהּ, יָרַכְם for יָרַחַם from יָרַח; also in the construct of the following four nouns, גָּדַר, גָּזַל, כָּתַח, יָרַח, constr. גָּדָר, גָּזָל, כָּתַח, יָרַח; and likewise in fem. nouns receiving the affirmative הֵּ, e. g. מִלְחָמָה, מִמְלָכָה, constr. מִלְחָמָהּ, מִמְלָכָהּ. c. Very rarely, and rather as an exception, (ֿ) is changed into (ֿ), e. g. דָּמְכֶם for דָּמְכֶם from דָּם.

2. a. Tsere, the medium between *a* and *i*, is commonly shortened into its corresponding (ֿ), e. g. שָׁם, שָׁם; בֶּן, בֶּן; יֵשֵׁב, יֵשֵׁב; יֵאָמֵר, יֵאָמֵר; b. very often, however, into its modification (ֿ), especially when followed by Daghes forte, e. g. אָמִי, אָמִי; לָבֹד, לָבֹד; עֲתִים עַד, עֲתִים עַד; or by a syllabic suffix which takes the accent, e. g. בֶּן, בֶּן; פָּרַשׁ, פָּרַשׁ; Is. 1 : 15.; מְקַדְשְׁכֶם, מְקַדְשְׁכֶם Lev. 20 : 8.; c. and, occasionally, though seldom, into its other modification (ֿ), e. g. מְשַׁאֵל, מְרַבֵּץ, הַפֹּר, מְשַׁבֵּר, constr. מְשַׁבֵּר, הַפֹּר, מְרַבֵּץ, הַפֹּר.

3. a. Hholem generally changes into its corresponding short o (ֿ), e. g. כָּל, כָּל; בָּקָר, בָּקָר; שָׁמֵר, שָׁמֵר; אָכַל, אָכַל; b. and often into its modification (ֿ), especially when followed by Daghes forte, e. g. חָק, חָק; עָז, עָז.

Short Vowels.

§ 102. The short vowels (ֿ), (ֿ), (ֿ), (ֿ), and (ֿ), although agreeing in one respect, viz. in a strong tendency to form a mixed syllable, yet differ somewhat in quantity; and hence this tendency does not exist in all of them to an equal degree: some being so short as absolutely to require a following vowelless or dagheshed letter, while others approach nearer to the nature of a long vowel, and consequently have in some cases the power of forming a simple syllable.

1. a. The shortest vowel of all is (ֿ), and this, on account of the acuteness of its sound, must necessarily make a mixed syllable, e. g. נִקְטֵל, נִקְטֵל; and *vice versa*, a vowelless or dagheshed letter is preceded by this vowel in preference to any other; hence, when two Sh'was concur in the beginning of a word, the first is generally changed into (ֿ), as the shortest of the vowels, and therefore the nearest to Sh'wa, e. g. inf. לְשַׁמֵּר for לְשַׁמֵּר, imp. קִטְלֵה for קִטְלֵה, Niph. נִקְטֵל for נִקְטֵל.* b. Monosyllables, with (ֿ), which on receiv-

* Unless the second letter is a guttural, which cannot conclude a perfect mixed syllable (§ 84. 2.), when (ֿ) becomes changed into its longer modifica-

ing an assyllabic augment take Daghesch forte in the last letter of the root, change () into (), in order that the Daghesch forte may be fully expressed, e. g. אָמַר, אָמַרְתָּ; לָבַד, לָבַדְתָּ; and sometimes () also is irregularly shortened into (), e. g. בָּחַד, בָּחַדְתָּ, צָדַד, צָדַדְתָּ, נָחַד, נָחַדְתָּ, חָלַד, חָלַדְתָּ, חָלַדְתָּ. c. On the other hand, () occurring in a situation where it is not followed either by a vowelless letter or by Daghesch forte, becomes lengthened into (), e. g. הָקִים for הִקִּים, הָעֵמֵד for הִעֵמֵד;* but () is not lengthened into (), as this would require the insertion of the letter י.†

2. a. The longest among the short vowels is the diphthongal () (§ 10. 3.), which accordingly is the most capable of forming a simple syllable, and remains unchanged when followed by a quiescent ה or י, e. g. הִגְלִיחָהּ, יִגְלֶהּ, גָּלָהּ. b. When () is to be lengthened, it is not in general changed into its corresponding (), but rather into its modification, the first and simplest long vowel (), e. g. אָרַץ for אֶרֶץ, מָלַךְ for מֶלֶךְ, מָלְכִים for מְלָכִים. c. Occasionally it is lengthened into (), e. g. שָׁדָה, constr. שָׁדָה; fut. יִגְלֶה, imp. גָּלֵה. d. On the insertion of Daghesch forte in the following consonant, it is sometimes further shortened into (), e. g. אָמַתָּה, אָמַתָּה; כָּרְמְלִי, כָּרְמְלִי.

3. The three remaining short vowels are of intermediate length. a. The most usual change of () is into its corresponding long vowel (), e. g. מָצָא, מָצָא for מָצָא, גָּלָהּ for מָצָא; plur. הָרִים. b. In a few cases it is shortened into (), e. g. מִשְׁפָּר, constr. מִשְׁפָּר, and thus also מִשְׁעָן, מִרְזָח, מִרְבֵּץ, מִסְתָּח, מִסְתָּח constr. מִשְׁעָן, מִרְזָח, מִרְבֵּץ, מִסְתָּח.

4. Kamets Hhatuph is for the most part lengthened into Hholem, though this is not of frequent occurrence, e. g. קָלַל, קָלַל; וָיָקָם, וָיָקָם.

5. a. Kibbuts is generally lengthened into Hholem, according to § 84. 3., e. g. בָּרַךְ, בָּרַךְ. b. The change into Shurek, which requires the insertion of the letter י, rarely takes place, e. g. הָוִסַב for הָוִסַב, מָסַב for מָסַב; הָקָם, הָקָם; מָקָם, מָקָם.

tion (), e. g. Niph. of verbs שׁ gutt. נָעַמַד for נָעַמַד, Hiph. הָעֵמֵד for הָעֵמֵד; or if the guttural has already compound Sh'wa, into its corresponding short vowel, e. g. inf. עָמַד, fut. יַעֲמַד, אָכַל, אָכַל, also אָכַל, אָכַל.

* Except before א, where it sounds like long i, e. g. נָאֵץ for נָאֵץ; and before ח, where it still makes a mixed syllable (§ 85. 3.), e. g. נָחַם for נָחַם, רָחַם for רָחַם.

† We find, however, a few instances where, after the lengthening of () into (), a י is inserted, as mater lectionis e. g. חִיֵּעֲשֶׂה Ex. 25 : 31., מִיֵּאֲחִי Is. 44 : 24.

II. REJECTION.

§ 103. The same vowels which are subject to changes, from the causes above mentioned are also liable to be rejected when the laws of inflection require it. The only exception is formed by the short vowels preceding a letter with Sh'wa quiescent or Dag'hesh, and consequently making a mixed syllable, e. g. קָטַלְתָּ, מָחַרְתָּ, אָהַרְתָּ, גָּבַרְתָּ. Some of these vowels may be lengthened by means of a pause-accent, but never rejected; since they must always remain to express the following consonant.

Rejection takes place in the cases and in the modes as follows:

1. When a dissyllable whose penult is a simple syllable is increased at the end by a syllable taking the accent, the first vowel is rejected, in order that the accent may not be preceded by more than one vowel, according to § 64, e. g. דְּבָרִים דְּבָרִי, שְׁנֵיהֶם שְׁנֵיהִי, שְׁנֵיהֶם שְׁנֵיהִי.

2. *a.* When a dissyllable receives at the end an assyllabic augment, the second vowel, which is thereby deprived of its following consonant, is rejected, e. g. קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ. The reason of this rejection lies in the genius of the language, the antique simplicity of whose character is opposed to a too great softening of the pronunciation by means of medial vowels; whence the addition of a syllable, either at the beginning or end of a word, is compensated when practicable by the rejection of a vowel in its midst. *b.* To the same cause may be ascribed the formation of a mixed and simple syllable in preference to two successive simple syllables in the inflection of both nouns and verbs; so that when the first vowel of a dissyllable is rejected on the reception of a final augment, the second vowel is shifted back to the first consonant, and shortened, e. g. מָלַךְ, with suff. מְלִכִּי for מֶלֶךְ; קָטַלְתָּ, with suff. קָטַלְתָּ for קָטַלְתָּ.

3. For a reason similar to the above, whenever a dissyllabic noun is connected in the construct state with that which follows, its first vowel, unless immutable, is rejected; for, as the union thus effected is so intimate that both words may be regarded as forming but one compound term, the voice hastens onwards, to arrive at its termination, in like manner as on the addition of a single syllable, e. g. דְּבָרִי, which in construction loses its first vowel, thus דְּבָרִי אֵלֶיךָ = דְּבָרִי אֵלֶיךָ.

4. *a.* This rejection of the penultimate vowel of dissyllables takes place not only when the consonant to which it is attached commences

the word, but likewise when it is preceded by another with Sh'wa mobile, as דְּבָרִים; so that after the rejection has taken place, there is a concurrence of two Sh'was at the beginning of a word, which, being in Hebrew utterly inadmissible (§ 15), gives rise to *the formation of a new syllable*, by changing the first () into either (), (), or (), e. g. דְּבָרִים, constr. דְּבָרִי for דְּבָרִי; מְלָכִים, constr. מְלָכִי for מְלָכִי; חֲלָקִים constr. חֲלָקִי for חֲלָקִי; in sing. fem. constr. also, e. g. צִדְקָה, constr. צִדְקָתִי for צִדְקָתִי; נִצְרָה, constr. נִצְרָתִי; עֲנָלָה, constr. עֲנָלָתִי.

III. ADDITION.

§ 104. 1. *a.* The formation of new initial syllables takes place not only in the construct state; but in all cases where two Sh'was concur in the beginning of a word, the first must be changed into a vowel, and generally into the shortest (), e. g. וְקָטַל, which then becomes וְקָטַל, and by § 92. 4. וְקָטַל; Niph. וְקָטַל becomes וְקָטַל; וְיָדִי with וְ conjunctive וְיָדִי for וְיָדִי; לָמַד with prep. לְ prefixed לָמַד לָמַד; לָמַד with כְּ pref. כְּדָבָר for כְּדָבָר.

b. A new syllable arises also upon a simple immediately preceding a compound Sh'wa, which are completely equal in this respect: the vowel chosen to precede the guttural being always that of the compound Sh'wa, e. g. וְעָמַד for וְעָמַד, וְעָמַד for וְעָמַד, וְעָמַד for וְעָמַד.

c. And also in the middle of a word, when a compound precedes a simple Sh'wa; for, as a compound Sh'wa is always mobile, there would otherwise be two concurrent Sh'was in the beginning of a syllable, which is against the rule § 15.; to avoid which, the Sh'wa of the compound is dropped, and its vowel alone retained, e. g. וְעָמַד for וְעָמַד, וְעָמַד for וְעָמַד.

2. *a.* The Hebrew language chiefly differs from the Chaldee, whose structure represents the older form of the Shemitish tongues, by a more perfect development and a greater degree of attention to the laws of euphony; one effect of which has been the insertion of additional vowels for the purpose of facilitating and softening the pronunciation of the language. For instance, the root of a triliteral verb, which in Chaldee has but a single vowel, thus קָטַל, is in Hebrew converted into a dissyllable by the addition of a vowel to the first radical, thus קָטַל. To the same cause is to be ascribed the fact that in the fut. Kal. and pret. Niph. of עָלַ and עָלַ verbs the pronominal preformatives take () instead of (), e. g. וְעָלַם, וְעָלַם; וְעָלַם, וְעָלַם.

b. In these verbs also when the regular mode of inflection would interfere with the euphonic rules of the language, a new syllable is added, to avoid such interference. Thus in עָ verbs, to prevent the formation of a mixed syllable containing a long vowel in the middle of the word, we find the long vowels (י) and (י), the two modifications of (י), inserted, the one in the preterite and the other in the future, e. g. נִקְרַמְתָּ for נִקְרַמְתָּ, נִקְרַמְתָּ for נִקְרַמְתָּ. The same is the case in עָ verbs, where the last radical has Daghesh forte with Sh'wa, and would consequently be joined to the pronominal affirmative in the same syllable, e. g. סָבַרְתָּ for סָבַרְתָּ, סָבַרְתָּ for סָבַרְתָּ.

Vowel Changes produced by the Pause-Accents.

§ 105. Another species of vowel change is that produced by the pause-accents, viz. the two Emperors Cilluk and 'Athnahh, and occasionally some of the other disjunctives, when employed in the same manner as these two. The influence of these accents on the syllabication is entirely different from that exerted by any of the rest; accordingly, in order to illustrate it, we have first to ascertain and state, in what respect they differ.

§ 106. All the disjunctive accents have the power of prolonging the quantity of the vowel on which they are placed; but the pause-accents far exceed the others in this respect. If then we say that the ordinary accents add the quantity of a short vowel to the one to which they are annexed, we may with propriety consider the pause-accents as each equivalent in length to one long or two short vowels. If this be granted, the following axioms will result.

1. A short vowel with a pause-accent is equivalent to a long vowel with another accent, or to *one* long vowel *and a half*; while a short vowel with another accent would be but equal to *one* long vowel without an accent.

2. A long vowel with a pause-accent is equivalent to *two* long vowels; and with another accent, to *one and a half*.

3. A Sh'wa, which has no quantity of itself, when accompanied by a pause-accent is of course equal to *one* long vowel.

§ 107. From the above statement it will be at once perceived that as these accents differ so essentially from the rest in quantity, their effect on the syllabication must also be very dissimilar. Thus, for instance, when one of them accompanies a short vowel, it does not merely extend the quantity of such vowel to that of a long one, and

thereby render it capable of forming a simple syllable (see § 55. 2.), but it effects something more ; and thence,

1. A pause-accent changes a short vowel into a long one, viz. (.) into (,). e. g. מִים for מִיִּם, בֵּית for בֵּיתָ, קָטַל for קָטַלָּה, אָכַלָּה for אָכַלָּהּ, יָרַחָהּ for יָרַחָהּ; and (,) generally into (,), of which it is the modification, instead of its corresponding (.), e. g. אָרַץ for אָרַץ, מָלַךְ for מָלַךְ, בָּרַךְ for בָּרַךְ.

2. When accompanying a letter with Sh'wa which has taken the place of a long vowel in consequence of an added final syllable (§ 103. 2.), the pause-accent causes the rejected vowel to be restored, e. g. קָטַלָּהּ for קָטַלָּהּ, מָלַאִי for מָלַאִי, יִקְטַלִּי for יִקְטַלִּי. The same restoration takes place even when the accent is a postpositive, and not placed upon the tone-syllable, e. g. תִּשְׁמְרֵהָ Lev. 19 : 19.

3. When a pause-accent is annexed to a Sh'wa which has not arisen from a rejected vowel, the letter bearing it takes, in contradistinction to such cases as the preceding, the longest of the short vowels, (,). both in the middle of words, e. g. בֵּיתָהּ for בֵּיתָהּ, אֲוֹתָהּ for אֲוֹתָהּ, יִרְדִּי for יִרְדִּי; and at the beginning, e. g. מְרִי for מְרִי, כְּלִי for כְּלִי, שָׁכַם for שָׁכַם.

4. A pause-accent accompanying a letter with compound Sh'wa causes it to take the corresponding long vowel, e. g. אָנִי for אָנִי, וְחָצִי for וְחָצִי 1 Kings 10 : 7.

§ 108. The above are the changes produced by a pause-accent annexed to a short vowel or Sh'wa. That which it effects when joined to a long vowel making a mixed syllable, would appear at first sight to be regulated on an entirely different principle ; for instead of further lengthening such vowel, it changes it into a short one, viz. (,) into (.), e. g. הָשִׁב Is. 42 : 22. for הָשִׁב, הָשִׁב Gen. 17 : 14. for הָשִׁב, הָשִׁב Is. 18 : 5. for הָשִׁב; and (,) the longest of the short vowels is further shortened into (.), e. g. וְיָלֶךְ Job 27 : 21. for וְיָלֶךְ, וְיָלֶךְ Judg. 19 : 20. for וְיָלֶךְ, וְיָלֶךְ Job 40 : 32. for וְיָלֶךְ. But inexplicable as this phenomenon has hitherto been considered, it may still be referred to the power possessed by these accents, of adding the quantity of a long vowel to the one to which they are annexed. For we have seen (§ 106. 1.) that a pause-accent added to a short vowel makes it equivalent to *one long vowel and a half*, or to a long vowel accompanied by an ordinary accent, and thus enables it to form a mixed syllable ; while a pause-accent extends the quantity of one long vowel to that of *two*, and leaves it as incapable of forming a mixed syllable as it was before ; for long vowels require by nature to *end* a syllable, and not

be lost in a following vowelless consonant (§ 16. a.). Now, may we not draw hence the conclusion, that a long vowel accompanied by a pause-accent is changed into a short one in consequence of its making a mixed syllable? If so, we see the reason why the long vowel (ֹ) is changed in the examples above given into the short simple vowel (ִ), of which it is the modification.

§ 109. 1. Another peculiarity of the pause-accents consists in their position. Although the accents in general, as we have shown (§ 55. 4.), prefer to be placed on the ultimate, the pause-accents always when practicable accompany the penult; in order that the elevation in tone of the syllable on which they are situated may be made more evident by means of the contrast with a following unaccented syllable. And thus, not only does the tone-syllable of a word regularly accented *MiPhel* retain its position on receiving a pause-accent, but also one usually on the ultimate is often shifted to the penult, e. g. אֲנִכִּי for אֲנִכִּי, אֲחִי for אֲחִי, עֲתִיד for עֲתִיד.

2. A pause-accent prefers to be preceded as well as followed by a vowel; and hence a preceding (ִ) is sometimes replaced by a vowel which had been rejected (see § 107. 2.), e. g. הִזְבַּחְהוּ Lev. 19 : 5. for הִזְבַּחְהוּ, so הִשְׁמַעְתָּ Deut. 1 : 17. 18 : 15., יִקְרָא Is. 7 : 25.

Synopsis of Vowel Changes.

Long Vowels.

Immutable, א and ׀.

<i>Mutable</i> ,	ā	shortened into	into	ā generally.	Ex. א — א
				ē often.	א — א
				ī rarely.	א — א
	ē	“	into	ē generally.	א — א
				ī often.	א — א
				ā rarely.	א — א
	ō	“	into	ō generally.	א — א
				ū often.	א — א

Short Vowels.

Immutable, all forming a mixed syllable, without a pause-accent.

<i>Mutable</i> ,	ā	{	lengthened into	a generally.	Ex. א — א
	ē	{	lengthened into	a generally.	א — א
	ī	{	into	ē generally.	א — א
	ō	{	into	ō seldom.	א — א
	ū	{	into	ō generally.	א — א
		{		a seldom.	א — א

BOOK SECOND.

ETYMOLOGY.

CHAPTER I.

FORMATION OF WORDS.

§ 110. ALL language consists of *articulate sounds*, produced by the action of the organs of speech; these are formed into combinations of different lengths called *words*, each expressing an idea either of existence or action, or some relation of these ideas to one another; and words, again, are combined into *sentences*, containing one or more propositions. Of the elements of speech, as regards the Hebrew language, we have already spoken in the first book. We have now to investigate the laws which regulate their formation into words.

§ 111. The materials of which every language is constructed, are comprised in a certain number of primitive words, each of which expresses some simple idea; and from these are derived, in a variety of ways, all the terms denoting the different modifications and combinations of such ideas, viz. by changing one or more of their consonants or vowels, or by making additions to them either at the beginning or end. These primary words are technically called *roots*, as constituting the sources from which all the rest may be said to spring.

§ 112. As applied to the Hebrew language, the term *root*, or primary word, may be considered as bearing two different acceptations. 1st. It is used to designate all words originally formed to express simple ideas, and from which other words are derived, to denote the several modifications of these ideas. 2dly. It is applied to the letters which express the fundamental idea of a word, in contradistinction to those added in the course of grammatical inflection and formation. And in

this sense a word or combination of letters may be called a *root*, which in the former point of view is a derivative. The ascertaining of the former kind of root is more especially the business of the lexicographer, while the grammarian's chief concern is with the latter.

§ 113. As radical words are those which express the simplest ideas without qualification or restriction, they are naturally constructed in the simplest manner, that is, of the fewest letters. In the Indo-European languages these letters are not restricted to any particular number: in which respect they differ essentially from those of the Shemitish family, whose roots, for the most part verbs, consist as a general rule of three consonants, originally formed into a monosyllable by the aid of the simplest vowel *a*, which, to facilitate the pronunciation, was given to the second letter; and thus each separate idea was expressed by a single impulse of the voice, rendered as distinct as possible by both beginning and ending with a vowelless consonant, e. g. *קָטַל* *to kill*, *מָלַךְ* *to reign*. The degree of simplicity, and even rudeness, manifested in this fundamental point, forms a striking proof of the antiquity of the languages in which it obtained. As, however, the Hebrew advanced in cultivation, these sounds came to be considered as too harsh and abrupt; and in consequence a euphonic vowel was given to the first letter, which transformed each root into a dissyllable, thus *קָטַל*, *מָלַךְ* (see § 104). We may remark in passing, that the more polished Arabic went further still, in giving a vowel also to the final consonant, e. g. *مَلَكَ*, *قَتَلَ*; while in the rougher Aramaic dialects the original pronunciation was retained, e. g. Chald. *קָטַל*, *מָלַךְ*, Syr. *ܩܬܠܐ*, *ܡܠܟܐ*.

§ 114. Another distinguishing trait of the Hebrew, as well as of the whole family of languages to which it belongs, is the constant endeavour to preserve the original length of words, even in the formation of derivatives. This formation is accomplished for the most part by merely changing the accompanying vowels, e. g. *קָטַל* *to kill*, *קָטַל* *killing*, *קָטַל* *killer*, *קָטַל* *slaughter*; *מָלַךְ* *to reign*; *מָלַךְ* *reigning*, *מָלַךְ* *regent*, *מָלַךְ* *king*. In the European languages, on the contrary, the same purpose is effected by means of external additions to the length of words, e. g. *μαθέω* (*μαθάνω*), *μάθησις*, *μαθών*, *μαθητής*, *μαθητός*, *μαθητεία*, *μαθητρία*, *μαθητεύω*, *μαθητιών*, *μάθημα*, *μαθήματα*, *μαθηματικός*; *do*, *dare*, *dator*, *datio*, *dativus*, *datarius*, *editio*, *donum*, *donatio*, *donabilis*, *donarium*, *donativum*; *love*, *loving*, *lover*, *beloved*, *loveable*, *lovely*, *loveliness*. And hence, the vowels play a much more important part in Oriental than in Occidental etymology.

§ 115. The majority of Hebrew primitives, as we have stated above, consist of three consonants. Besides these there are a considerable number composed of only two, but which were afterwards formed into trilaterals according to the analogy of the language, by the reduplication of one of the existing radicals, or the insertion or addition of a new one. Such roots as far as regards their fundamental meaning, which is fully expressed by the two original letters, are *biliteral*; while in a grammatical point of view they are *trilateral* (§ 112). Thus the several cognate ideas *to bind*, *press together*, *heap up*, *restrain*, *guard* (*besiege*), are expressed by the verbs צָרַר , צָרַר , אַצַּר , קָצַר , יָצַר , נָצַר ; סָרַר , יָסַר , אַסַּר ; but the simple idea of *compression*, which runs through them all, is denoted by the two constant radicals צָר = סָר ; the modifications of this idea being distinguished from one another by the different modes adopted in forming the original biliteral into trilateral words, viz. by repeating the last letter, inserting the semi-vowel ר ,* or prefixing one of the semi-vowels אֵי or the liquid ל . In like manner are formed the two closely related classes of verbs דָּחַח , דָּחַח , דָּחַח *to push down*, and דָּבַד , דָּבַד , דָּבַד *to beat down*, from the cognate biliterals דָּח and דָּב . A remarkable example of this formation of trilaterals is found in the proper noun בָּבֶל *Babel* and the verb בָּלַל *to confound*, whose connection (see Gen. 11 : 9.) cannot easily be accounted for on any other principle, than their derivation from a common biliteral root בָּל , of which the first letter is reduplicated in the noun, and the second in the verb.

Again, we not unfrequently meet with a number of secondary roots, having the same or very nearly the same signification, and consisting of three perfect letters, two of which are either the same, or of the same organs, in all of them : thus from the root קָץ = חָץ = גָּז expressing the idea *to cut*, we have the variously formed trilaterals קָצַר , קָצַר , קָצַר , קָצַר , קָצַר ; חָצַר , חָצַר , חָצַר ; גָּזַר , גָּזַר , גָּזַר ; קָרַד , קָרַד , קָרַד , all denoting modifications of the same simple idea. Examples of this kind are to be found in abundance in the "Lexicon Manuale" of Professor Gesenius, and in the Author's "Hebrew and Chaldee Concordance."

§ 116. In addition to the primitive biliterals, which are formed in the different modes above described into secondary trilateral roots, both in order to keep up the analogy of the language, and to express with con-

* There are also some instances in which the insertion of the liquid ל is equivalent to that of ר , e. g. אָלַץ = אָלַץ *to press*, עָלַה = עָלַה *to be darkened*.

ciseness the several modifications of the same idea, there are some which have retained their original length, as for instance the following titles of relationship, אב *father*, אם* *mother*, בן *son*, אח *brother*.

§ 117. The reason why such and such sounds have been employed to express certain ideas, it is not always easy to determine, except in the case of onomatopoees. To this class belong evidently the Hebrew biliteral roots קך = גז = קד = גד given above, and which are found to exist in a more or less modified form throughout the European as well as the Oriental tongues. Besides biliteral onomatopoees, we meet also with trilaterals diffused to an equal extent; thus in a great number of languages we find the three hard consonants BRK with their cognates expressing the idea to *break*, and which form a palpable imitation of the sound attending the fracture of any solid substance. The

* These two words were held by Simonis, with the lexicographers who preceded him, to be derivatives from the verb אכזב and the factitious root אכזב; an opinion originating doubtless in the forms which they assume in the course of inflection. These etymologies have however been very properly rejected by Gesenius, who considers the words for whose origin they are intended to account, as mere imitations of the first articulate sounds produced by a young child in calling to the objects of its affections, and which sounds, from the yet imperfect state of its organs of speech, are of necessity *labials*. In order to prove the truth of this theory, we have only to make the comparison between these and the corresponding words in other languages. And no one, we think, can fail of being convinced, that the striking uniformity found to prevail in this particular, through not only the Shemitish languages, but also those of the Indo-European family, can be produced only by some cause existing in nature. The chief distinction between these two classes of languages in respect to the words under consideration, will be found to consist in the fact, that in the former they are produced by closing the lips, thus *ab* (*ap*), *am*; and in the latter by opening them, thus *pa* (*ba*, *fa*), *ma*. These simple sounds we find employed either in their nude form or with a variable termination. Thus in Sanscrit we have the roots *pā*, *father*, *mā*, *mother*, or with the addition of the suffix *tri* = Gr. *τηρ*, Lat. *tor*, *pītri*, nom. *pīta*; and *mātri*, nom. *mata*.* In Bengalee, *bā*, *mā*, the reduplication *baba* (or *bapa*), and with the suffix, omitting the *r*, as in the Sanscr. nominatives *bīta* and *mata*. In Russian also the *r* is dropped, thus *batya*, *mat'* (also *baba*, an old woman, the same onomatopoe differently applied. Comp. Eng. *baby*, Fr. *poupée*). In Persian, Greek, and Latin with its descendants, the full form of the suffix is retained; thus, Pers. پدر *padar*, مادر *madar*; Gr. πατήρ, μήτηρ; Lat. *pater*, *mater*; Span. and Ital. *padre*, *madre*; Fr. (in which

* We by no means agree to the opinion of Prof. Bopp, who maintains that these nouns are derived from the roots *PA*, to preserve, and *NIRMA*, to make, form (Krit. Gram. d. Sanskr. Sprache, note to p. 64.); for we consider the true state of the case to be the direct reverse, viz. that the nouns are onomatopoees, and that from these the verbs are derived.

following examples may suffice: Heb. פָּרַח, פָּרַח, פָּרַח, פָּרַח (§ 73. e.); Arab. فَرَح, فَرَح, فَرَح, فَرَح; Syr. صَف, صَف; Sanscr. *pra*, *baraha*; Gr. βράχω, βράσσω; Lat. *fra(n)go* (*fregi*, *fractum*), Icel. *braken*, Goth. *brickan*, Germ. *brechen*, Fr. *briser* (*brèche*), Eng. *break*.

§ 118. 1. The retention of the triliteral form of words, although a prevailing feature of the Hebrew, was still not exclusively observed. For we find, notwithstanding, some nouns which are derived from verbal roots by the addition of one or more letters: thus from אָכַל *to eat*, besides אָכַל *eating*, אָכַל *eater*, &c., we have אֹכֵלֶת *food*, מֵאֲכֵלֶת *fuel*, מֵאֲכֵלֶת *a knife*; so too from פָּתַח *to open*, besides פֶּתַח *a door*, פֶּתַח *insight*, we have פְּתִירָה *a drawn sword*, מִפְתָּח *an opening*, מִפְתָּח *a key*.

2. Again, there are words of four letters formed by the reduplication of a biliteral, e. g. כֶּדֶד *ruby*, קֶדֶד *crown of the head*, קֶלֶקֶל *mean* (victuals): and words of five letters formed by repeating the last two

the lingual is dropped) *père, mère*. The Portuguese approaches nearer the simple form, thus *pay, may*. In the Teutonic languages the *b* is exchanged for the softer labials *f* and *v*, e. g. Germ. *vater, mutter*; Sax. *fæder, modor*; Eng. *father, mother*.

The Shemitish languages express both labials by means of a preceding vowel, e. g. Heb. and Chald. אָב, אָם (אֲמָה *maid-servant*); Syr. אָב *abo*, אָמ *amo*; Eth. አባ *eb*, አሞ *am*; Arab. أَب *ab*, أُم *omm*; comp. Hung. *apa*, Lat. *avus*.

For the sake of perspicuity, we will give the whole at one view.

Shemitish.	Heb.	abh	em		
	Chald.	id.	id.		
	Syr.	abo	amo		
	Eth.	eb	am		
	Arab.	ab	omm		
Indo-European.	Sanscr.	pa	pitri	ma	matri
	Beng.	ba	bita	ma	mata baba (bapa)
	Russ.		batya		mat'
	Pers.		padar	madar	baba
	Gr.		pater	mater	pappos mamma
	Lat.		id.	id.	pappus id.
	Span.		padre	madre	
	Port.	pay		may	
	Fr.		père	mère	papa maman
	Germ.		vater	mutter	id. mama
	Sax.		fæder	modor	
	Eng.	pa	father	ma mother	id. mamma

of a trilateral root, e. g. הִשְׁכֵּחַל, *crooked*, שְׁחֹרְחֹרֵךְ *blackish*; by inserting or affixing a liquid, e. g. זָלַעַם = זָעַם *to be angry*, שְׁרִיבַת = שֵׁבַת *sceptre*; נִרְיָן *an axe*, from נָרַץ *to split*; כֶּרְמֶל *garden*, from כָּרַם *vineyard*.

3. A few words are to be met with formed of two others, each retaining its own meaning in the compound, e. g. הַצִּדְמָוֶת *court of death*, צֶלְמָוֶת *shadow of death*; and others in which the two meanings are as it were fused together to form a new one, e. g. צִפְרֹדֶעַ *frog*, from צָפַר *to leap*, and רִדְעַ *marsh*; שְׁלֵהָבַת *flame*, from אָשׁ *fire*, and לֵהָבַת *flame*.

GRAMMATICAL STRUCTURE.

§ 119. By the term Grammatical Structure is intended the mode of exhibiting the relations which words denoting actions or existences bear to one another, according to the genius of each particular language. This is in general effected either by means of separate words called *particles*; or by *external* changes in the original words themselves, i. e. the addition of certain letters to the beginning or end; or by *internal* changes in the vowels or consonants of these words. In the Hebrew, these different methods are all alternately employed. 1st. Relations are denoted by means of particles, constituting separate words, and derived mostly from nominal or verbal roots, as אֵל, מֶן, עַל, &c. 2dly. By means of additions to the beginning, consisting of a mere preformative letter or syllable, e. g. הַחֲקֵשֶׁל, הַקָּטָל, הַקָּטָל, &c. : or of a fragment of a verb, noun, or pronoun; as for instance, the article and interrogative הַ, הַ conjunctive and conversive, &c.; the inseparable prepositions ב, כ, ל, &c.; the pronominal prefixes of verbs, e. g. הַקָּטָל, הַקָּטָל, &c. 3dly. By additions to the end, viz. the fragments of the personal pronouns affixed to verbs or nouns, e. g. קָטַלְתָּ, קָטַלְתִּי, בִּיתְךָ, בִּיתִּי, בִּיתִּי; or the plural terminations of nouns, e. g. הַבָּרִים, הַבָּרִים; הַבָּרִים, הַבָּרִים. 4thly. By internal changes, generally of the vowels, e. g. קָטַל, קָטַל, קָטַל, קָטַל, קָטַל. All these we shall now discuss at length, beginning with the Personal Pronouns.

CHAPTER II.

PERSONAL PRONOUNS.

§ 120. IN Hebrew, as in other languages, there is a class of words employed to designate existences by their relative position with regard to the discourse; and these words may be used instead of the specific names of the objects alluded to, whenever such objects are present or have been previously mentioned by their appropriate appellations, so that no ambiguity can arise. On this account they have been called *pronouns* (Lat. *pronomina*, *for-names*): and as grammarians looked upon the persons or things mentioned in discourse as playing different parts or characters, according to their position as respects the act of speaking, they applied to the class of words especially intended to mark such relation, the epithet of *personal* (from Lat. *persona*, a *character*, *part*).

§ 121. Of these parts or persons there are three: the first is used to represent the speaker; the second, the party addressed; and the third, an object which is in neither one nor the other of these predicaments.* In Hebrew there are not only separate pronouns for the first, second, and third persons, both singular and plural; but, while the first person of either number is used indiscriminately to denote both genders, the second and third persons, singular and plural, have separate terms for masculine and feminine, making thus five in each number.

§ 122. The Hebrew *Personal Pronouns* (בְּנֵי יְהוָה), when used as independent words, consist originally of at least three letters each, according to the general analogy of the language. Of these letters, however, there is one principal one, which designates the person intended; while the remainder are mere euphonic additions for the purpose of making up a word, and are dropped whenever the pronoun is connected either with a verb or noun, as being no longer required. Those which form an entire word of themselves are called *Separable Pronouns* (בְּנֵי נִסְתָּד), from their being used only when standing alone. The fragmentary pronouns, or suffixes, are called *Inseparable Pronouns* (בְּנֵי נִסְתָּד), as they never appear unless in connection with a verb, noun, or particle.

* See Harris's *Hermes*, b. 5. c. 1.

§ 123. The *Separable Pronouns* are as follows.

Singular.

First pers. com. אֲנִי or אֲנִי. One or the other of these full forms of the first pers. is used indifferently whenever the pronoun constitutes a word by itself. Of the letters composing them, א is the principal consonant, and ה the principal vowel, which are all that is retained of the pronoun of this person when affixed in the accusative to a verb, e. g. קָטַל *he killed*, קָטַלְנִי *he killed me*. When added in the genitive case to a noun, ה alone is preserved, e. g. קוֹל *a voice*, קוֹלִי *the voice of me, or my voice*.

Sec. pers. masc. אַתָּה. The principal element of the second pers. is ה; and this letter—*th* or *t*—is the radical consonant of the sec. pers. sing. in most languages, though accompanied by different vowels, e. g. Gr. σὺ (Dor. τὺ), Lat. *tu*, Eng. *thou*, Welsh *ti*, &c. The א in the beginning and ה at the end, are to be considered as mere serviles, whose use is to aid in forming a full word. When, therefore, the pron. of the sec. pers. m. sing. is to be affixed to a verb, the letter ה alone is employed; thus קָטַלְתָּ, which, however, does not mean *he has killed thee* (m.), but *thou* (m.) *hast killed*. Consequently for the accusative of this pronoun it was necessary to employ some other suffix, and the one chosen is ו; thus קָטַלְתָּו *he has killed thee* (m.); the same is made use of for the genitive case of the pron. attached to nouns, e. g. קוֹלְךָ *the voice of thee* (m.), or *thy voice*. See § 73. 2. c.

Sec. pers. fem. אַתְּ or אַתְּ. As the letter ה denotes the second person, it is employed to represent the fem. as well as the masc. The only distinction between the forms for the two genders is, that while the masc. is accompanied by (א), the fem. is either altogether destitute of a vowel, or the semi-vowel ו, as the characteristic of the fem. (see

under the pron. of the third pers. fem. sing.) is affixed to the end of the word for the third letter, which originally must have been pronounced with a preceding (.), thus אָתָּי; and although this characteristic vowel came in after-times to be generally rejected as superfluous, the Daghesh inserted as in the masculine אָתָּךְ by § 33. 1. is still retained. To express, therefore, the sec. pers. fem., הָּ is added to the verbal root, e. g. קָטַלְתָּ *thou (f.) hast killed*: for the accusative, הָּ is subjoined, thus קָטַלְתָּהּ *he killed thee (f.)*; and also for the genitive, e. g. קוֹלְהָּ *the voice of thee (f.), or thy voice*.

Third pers. masc. הוּא. Here the principal letter is ה, the prefixed ה and final א being serviles: and hence ה alone affixed to verbs represents the accusative of this pronoun, thus קָטַלְהוּ *he killed him*; and to nouns, the genitive, e. g. קוֹלְהוּ *the voice of him, or his voice*.

Third pers. fem. הִיא or הִיא. As ה is the principal letter of the third person, it is employed in both genders; the distinction between which, as in the second person, is made by the vowels: thus in the masc., הוּא is accompanied by the vowel homogeneous to ה, viz. *u*; while in the fem. it takes the characteristic of the fem. gender, *i* (see § 127). So that in the word הִיא, ה denotes the third person, and the vowel (.) the fem. of that person. This form is used in the Pentateuch almost exclusively; but as ה is here preceded by the vowel (.), which is heterogeneous to it, and in which therefore it cannot rest (§ 93. 2. c.), it is generally changed in the later portions of the Sacred Writings into its cognate הִיא, which is homogeneous to (.); whence arises the form הִיא. As ה has been taken as the suffix of the third pers. sing. masc., the preceding הוּא, which letter also forms the fem. termination in nouns and the preterite of verbs (e. g. אִישׁ *a man*, אִשָּׁה *a woman*; קָטַל *he killed*, קָטְלָהּ *she killed*),

is used, with the insertion of a Mappik for the sake of contradistinction from the fem. term., to represent the accusative of the fem. when attached to verbs, e. g. קָטְלָהּ *he killed her*, and the genitive when added to nouns, e. g. קוֹלָהּ *the voice of her, or her voice*.

Plural.

First pers. com. (אֲנִי)* † אֲנַחְנוּ, אֲנִיחָנוּ. In all these forms we perceive that א is the principal letter of the first person plural as well as singular; with this difference, that in the plural it takes the vowel Shurek, and is sometimes reduplicated with an inserted guttural. The final syllable נוּ is the principal part of the first person plural, and is all that is retained when this pron. is affixed to a verb, either as its subject, e. g. קָטְלָנוּ *we have killed*, or, preceded by (,), as its object, e. g. קָטְלָנוּ *he has killed us*; and the same syllable is employed with the vowel of union (_) as the genitive of the pron. when affixed to nouns, e. g. קוֹלָנוּ *the voice of us, or our voice*.

Sec. pers. masc. אַתָּם. The masc. plur. of this person is regularly formed from the singular by the addition of the plur. term. ים, thus אַתָּה ים, which by the rejection of י becomes אַתָּם (§§ 100. note, 101. 2. a.). The principal letters of the sec. pers. plur. are אַתָּם, of which א denotes the person, and ת the number; and hence these are added to a verb to express its subject, e. g. קָטַלְתֶּם *you (m.) have killed*; while, as in the sing., the letter ת is for contradistinction's sake replaced by כ, when this pron. is affixed in the accusative to a verb, e. g. קָטַלְכֶם *he killed you (m.)*; or in the genitive to a noun, e. g. קוֹלְכֶם *the voice of you (m.), or your voice*.

* אֲנִי appears only Jer. 42 : 6., where the K'ri has אֲנַחְנוּ.

† Found in only six places of the Bible, viz. Gen. 42 : 11. Ex. 16 : 7, 8. Num. 32 : 32. 2 Sam. 17 : 12. Lam. 3 : 42.

Sec. pers. fem. אַתָּה or אַתְּ. The distinction of gender is here made by changing the plur. term. ׁ into its cognate liquid ך. Accordingly the syllable אַתָּה added to a verb denotes the sec. pers. plur. fem., e. g. אַתְּ הָרַגְתְּךָ *you (f.) have killed*: while אַתָּה (see masc. form above) is employed to represent the accusative case when joined to verbs, e. g. אַתְּ הָרַגְתְּךָ *he killed you (f.)*; and the genitive when affixed to nouns, e. g. קוֹלְךָ *the voice of you, or your (f.) voice*. To this pers. is often added a paragogic ה, which rests in the vowel (,) taken by ך, thus אַתְּהָ.

Third pers. masc. הוּא or הוּאָה. This person likewise consists of its singular with the addition of the plural term. ׁ. As the word has undergone some changes in other respects, this is not quite obvious at first sight: the form, however, which it assumes may be thus accounted for. On receiving the plural termination, this would be הוּאָהִים; but when ך in the middle of a word is preceded by a consonant without a vowel, it gives its own vowel to such preceding consonant, and is then rejected (§§ 77. 3., 93. 3. b.): so that we now have the form הוּאִים, which, on being still further contracted as in the sec. pers. by the rejection of ך, becomes הוּאָה. The form of this pronoun, when attached to the verb as its subject, would according to analogy (see the third pers. m. sing. and sec. pers. m. plur.) be הוּאָהִים; and this, transposing the two letters, is the form actually employed in poetry for the accusative, e. g. הוּאָהִים הָרַגְתְּמֶהֶם *he killed them (m.)*. But as ׁ is used as the suffix of this person in the accusative, e. g. הוּאָהִים הָרַגְתְּמֶהֶם *they killed them (m.)*, to avoid ambiguity it is generally changed into its cognate ך: this letter in the future generally, and in the preterite almost always, is rejected as superfluous, and ך alone is retained, which, to distinguish it from the accusative singular, is pointed with Shurek, e. g. הוּאָהִים הָרַגְתְּמֶהֶם *they (m.) killed*. When

affixed in the genitive to nouns, the form בִּי is employed, e. g. קוֹלָם בִּי *the voice of them*, or *their* (m.) *voice*. When this pron. receives a parag. ה, as the ב is employed in enunciating the (,) by which this parag. letter is regularly preceded, a Dagghesh is inserted in ב , in order that the original mixed syllable may be preserved; and hence the alternate form בְּהֵמָה .

Third pers. fem. הִיא or הִנֵּה . Here, as in the sec. pers., ב is changed into ן , to distinguish the gender. In the verbs the suffix of this pers. and numb. is common, קָטְלוּ meaning also *they* (f.) *have killed*; the accusative is represented by הֶן , thus קָטְלוּ הֶן *he killed them* (f.); and also the genitive, e. g. קוֹלָם בִּי *the voice of them*, or *their* (f.) *voice*. Sometimes with ה parag., thus הִנֵּה .

Table of Separable Personal Pronouns.

PLUR.	SING.		
$\text{אֲנֵכֶם בְּרַחֲמֵי}$ (אֲנִי)	אֲנִי אֲנִי	c.	1.
אַתֶּם	אַתָּה אַתָּה	m.	} 2.
$\text{אַתֶּן אַתְּמָה (אַתֶּן)}$	אַתָּה אַתָּה	f.	
הֵם הֵמָּה	הוּא	m.	} 3.
הֵן הֵנָּה	הִיא הִיא	f.	

REMARKS ON THE PERSONAL PRONOUNS.

§ 124. For the sake of corroborating the statements we have made concerning the formation of the Personal Pronouns, by showing the extent to which the principles there set forth prevail, we will now enter briefly into a comparison of this part of speech as it appears in the Shemitish and in the principal Indo-European languages. At the same time the connection existing between the two families of languages the most interesting and important to us in every point of view, is proved by means of these primitive and indigenous words (and still more clearly by the personal terminations of verbs, which are composed of the same elements in the main) to be much closer than has hitherto generally been supposed.

First Person Singular.

§ 125. That *ı* is the principal consonant of the pronoun of the first person singular, is evident from the constancy with which it is retained in so many and such widely different languages: thus, in those of the Shemitish family we have Heb. *אני*, or with an inserted palatal *אנכי* (Copt. *ⲁⲛⲟⲕ*. Comp. Gr. *ἐγώ*, Germ. *ich*, &c.), Chald. *אנכי*, Syr. *ܐܢܝ*, Arab. *أنا*, Eth. *ኣኧ*. In the oblique cases, and occasionally in the nominative, *n* or its cognate *m* maintains its place also in the Indo-European languages, e. g. Sanscr. nom. *aham* (Zend *azem*, Eol. *ἑγών*, Dor. *ἑγώνη*), accus. *ma*, Beng. *ame* or *mui*, Pers. *من*, Russ. *menya*, Gr. *μέ*, Lat. Sp. Fr. *me*, Goth. *mik*, Germ. *mich*, Sax. and Eng. *me* (Erse *me*, Welsh *mi*); and likewise in the personal endings of verbs, to exhibit which we will take the verb *to be*, as one of the most highly inflected, e. g. Sanscr. *asmi*, Pers. *ام*, Russ. *yesm'*, Gr. *εἰμι*, Lat. *sum*, Goth. *im*, Germ. *bin*, Sax. *com*, Eng. *am*, Welsh *wyo* (see § 73. 1. c.).

The principal vowel, as we have already observed, is *ı*, *i* or *y*, which occurs in the Indo-European languages either without a palatal, e. g. Russ. *ya*, Span. *yo*, Fr. *je*, Eng. *I* (comp. Copt. suff. *ı*); or with one, e. g. Gr. *ἐγώ*, Lat. *ego*, Dan. *yeg*, Goth. and Sax. *ik*, Germ. *ich*.

Second Person Singular.

§ 126. The principal element of the pronoun of the second person is *n*, *th* or *t*; and this is retained with great uniformity in both families of languages. *Shemitish*: as separable pronoun, Heb. m. *אתה* f. *את*, Chald. m. *אתה* f. *את*, Syr. m. *ⲁⲛⲧⲁ* f. *ⲁⲛⲧⲁ*, Arab. m. *أَنْتَ* f. *أَنْتِ*, Eth. m. *ኣንተ* f. *ኣንተ* (comp. Copt. m. *ⲛⲉⲟⲕ* f. *ⲛⲉⲟ*); as personal termination, e. g. Heb. m. *תה* f. *ת*, Chald. *תה*, Syr. m. *ܬܗ* f. *ܬܗ*, Arab. m. *تَنتَ* f. *تَنتِ*, Eth. m. *ገረኩ* f. *ገረኩ* (see § 73. 2. c.; comp. also Copt. suff. m. *κ* f. *τ*). *Indo-European*: Sanscr. *twa(m)*, Beng. *tui*, Pers. *تو*, Russ. *tū*, Gr. *σύ* (Dor. *σύ*), Lat. and its descendants *tu*, Germ., Dutch, Dan. *du*, Goth. and Sax. *thu*, Eng. *thou* (Erse *tu*, Welsh *ti*); and as a personal ending, where it is frequently replaced by, and sometimes used in conjunction with, its cognate *s*, Sanscr. *asi*, Russ. *yesi*, Gr. *εἶς*, Lat. *es* (*amavisti*), Sp. *eres*, Fr. *es*, Goth. *is*, Germ. *bist*, Sax. *eart* (*lufast*), Eng. *art* (*lovest*), Welsh *wyt*.

Arab. m. يَقْتُلْنَ f. يَقْتُلُونَ. In Indo-European verbs, the plural *n* is generally retained in the termination of the third person, e. g. Sanscr. *santi*, Pers. *اند*, Gr. *εἰσίν*, Lat. *sunt*, Sp. *son*, Fr. *sont*, Goth. Germ. *sind*, Sax. *synd* (*syndon*), Welsh *ynt*.

CHAPTER III.

THE VERBS.

§ 131. A *Verb* (Heb. **עָלָה** *action*) is a word which designates a state either of *action*, *passion*, or *being*. Now as we can conceive of no object which is not in one or the other of these states, and as we never make mention of an object without at the same time expressing this state, or rather as we mention it only *for the purpose* of intimating its state of action, passion, or being, the verb is an indispensable element in every proposition, of which it is as it were the animating principle. It is therefore in every language the most important part of speech; which is very appropriately intimated by its Latin name *verbum*, or *word* (*par excellence*).*

§ 132. In no language has the verb a greater claim to this superiority than in the Hebrew: since here it not only gives life to discourse by its own use and signification, but likewise furnishes the principal elements which enter into the composition of many other words, as well nouns as particles; while the verb can be considered only in a very few cases as derived from any other part of speech. All verbs, therefore, with but a trifling number of exceptions, are to be looked upon as *primitive* words, i. e. as words whose original or primary use is to signify a state of action or of being, either without any accessory idea, as **קָטַל** *to kill*, **שָׁבַר** *to break*, **מָלַךְ** *to reign*, &c., or with some modification of the simple meaning, e. g. **רָצַח** *to murder*, **רָעַד** *to shiver*

* Chinese grammarians divide the characters in their language which represent notional words into two classes, viz. nouns and verbs; the former they call *dead*, the latter *living* characters.

(in pieces), *הִמְלִיךָ* to *cause to reign*. A few verbs, as was said before, are held to be derived from nouns, e. g. *זָרַע* to *sow* (Lat. *SEMIN-are*), from *זֶרַע* *seed*; *הִשָּׁא* to *become green, to flourish*, from *הֶשֶׁא* *grass*; but in the great majority of cases, nouns are indubitably derivatives from the verbs of the same radical letters, e. g. *מָלַךְ* a *king*, from *מִלֵּךְ* to *reign*; *שָׁבַר* a *breach*, from *שָׁבַר* to *break*; *מַתְּחָה* a *key*, from *מָתַח* to *open*, &c. The same is the case with the particles, e. g. *עַל* upon, from *עָלָה* to *ascend*; *מִן* from, from *מָנַח* to *divide*.

§ 133. As the verb is the primitive part of speech, from which the others are derived, it is exhibited in the simplest form, which appropriately designates the simplest meaning, it consisting of only three letters. These letters, which are all consonants, cannot be enunciated without the assistance of a vowel; and it is but natural to conclude that the primary and most simple significations of the verb should take the simplest vowel. And accordingly, as the denoting of a state of action is the peculiar and natural office of this part of speech, whilst to signify a state of being is comparatively a secondary one, and as *a* is the simplest of all the vowel sounds (§ 10. 1.), we find that active verbs take *a* for their second and principal vowel (see § 113), e. g. *קָטַל* to *kill*; and neuter verbs, one of its modifications *e* or *o* (§ 10. 3.), e. g. *יָשַׁן* to *sleep*, *זָקַן* to *be old*; *קָטַן* to *be small*, *יָלַל* to *be able*.*

§ 134. To these original letters of the verb are added others, for the purpose of indicating its modifications; and thus a verb of which the radical meaning is denoted by only three letters, appears in its modified acceptations with four or five, of which the original three express the idea of the verb, and the additional ones the modifications of that idea. As it is frequently necessary for grammatical purposes to make a distinction between these two classes of letters, the first kind, as constituting the stem or root of the verb, are termed *radicals*; while the second, from their subordinate use in modifying the simple meaning, have received the name of *serviles* (see § 8).

* The same difference in the vowels of the second radical of active and neuter verbs is found in Arabic: thus, active verbs take the vowel (*َ*), e. g. *قَتَلَ* to *kill*: and neuter verbs either (*ِ*) or (*ُ*); those which take the former vowel denoting a temporary state of being, e. g. *حَزِنَ* to *be sorrowful*; *فَرِحَ* to *be merry*; and those receiving the latter, a permanent one, e. g. *فُسِدَ* to *be bad*, *حَسُنَ* to *be handsome*.

SPECIES.

§ 135. We now come to the Species (Heb. בְּנִינִים *structures*) of the Hebrew verb, and the manner of their formation. The original or nude form of the verb, accompanied by the simplest vowel *a*, expresses, as above stated, its *simple* meaning actively, as קָטַל *to kill*; the passive of which is designated by the prefixed augment נ, thus נִקְטַל *to be killed*. *Intensity* of this primary signification, whether active or passive, is denoted by a reduplication of one of the radical letters, generally the second, made by inserting Daghesh forte, as קָטַל *to kill with violence, to murder*, קָטַל *to be murdered*. A *causative* signification is superadded to the meaning of the root active and passive by prefixing the letter ה, thus הִקְטִיל *to cause to kill*, הִקְטִיל *to be caused to kill*. And to give a *reflexive* force, the syllable הִתְ is prefixed, as הִתְקַטֵּל *to kill one's self, commit suicide*.

Thus we have the following seven forms or species in which a verb may appear :*

- | | | |
|------------------------|----|--|
| I. Simple active, | as | קָטַל <i>to kill</i> . |
| II. " passive, | | נִקְטַל <i>to be killed</i> . |
| III. Intensive active, | | קָטַל <i>to murder</i> . |
| IV. " passive, | | קָטַל <i>to be murdered</i> . |
| V. Causative active, | | הִקְטִיל <i>to cause to kill</i> . |
| VI. " passive, | | הִקְטִיל <i>to be caused to kill</i> . |
| VII. Reflexive, | | הִתְקַטֵּל <i>to kill one's self</i> . |

§ 136. The technical names given to these species by grammarians are as follows :

The First is called the <i>Kal</i> species.			
Second	"	<i>Nip'h'hal</i>	"
Third	"	<i>Pi'heh</i>	"
Fourth	"	<i>Pu'hal</i>	"
Fifth	"	<i>Hip'h'il</i>	"
Sixth	"	<i>Hop'h'hal</i>	"
Seventh	"	<i>Huhpa'heh</i>	"

* We say "may appear;" for though most verbs are found in more than one of these species, yet the number of those whose signification admits of their being used in all is exceedingly limited.

The origin of these terms is this. The first investigators of the language, who were Jews, wrote in Hebrew, and accordingly employed Hebrew expressions for the designation of grammatical phenomena. To denote the first or simple species, they used the word קַל (*Kal*) *light, simple*; a term which modern grammarians have found it convenient to retain. And to represent the remaining species, they took the modifications of the verb פָּעַל *to do, to make*, which itself supplies the name for this part of speech: thus, instead of a term derived from the signification of that form of the verb which receives the prefix נִ, such as the word *passive*, they employed, as a sort of grammatical formula, the corresponding modification of the verb פָּעַל, which is נִפְעַל (*Niph'hāl*); and so on of the rest. Thus the third form is called פִּיעַל* (*Pi'hél*), the fourth פֻּעַל (*Pu'hāl*), the fifth הִפְעִיל (*Hiph'híl*), the sixth הִפְעַל (*Hoph'hāl*), and the seventh הִתְפַּעֵל (*Hithpa'hél*).

§ 137. From this use of the verb פָּעַל have arisen likewise the technical expressions, "verbs פָּעַל, עָל, לָח, עָע," &c., which the learner will frequently meet with: for as the early grammarians took that verb as a model for the inflection of all other verbs whatsoever, so they also named the component parts of every verb from the corresponding elements of the verb פָּעַל. Thus the expression "verbs פָּעַל," signifies those verbs in which the letter answering to the פ of פָּעַל, i. e. the first radical, is א; "verbs עָל," those whose second radical is ל, and so on. We must, however, except the term "verbs עָע," which means, not that the second radical letter is ע, but that the third radical is like the second; as resembling the factitious form פָּעַע.

FORMATION AND SIGNIFICATION OF THE SPECIES.

I. Formation of *Kal*.

§ 138. Every verb which has no peculiarity in its consonants to affect the vowels by which it is accompanied, receives in this species a Kamets under the first radical letter, and a Pattahh under the second,

* There are two peculiarities in the letters constituting the verb פָּעַל, which render it extremely improper to be used as a standard for the inflection of other verbs: viz. the first radical is a כּתּוּב letter, and consequently requires in certain cases (§ 38. et seqq.) the insertion of a Daghesth lene; and the second is a guttural, and therefore cannot admit the Daghesth forte which according to § 129. it should receive. We have accordingly followed the example of most of the

if its signification is transitive; if intransitive, the second radical takes either Tsere or Hholem (§ 133). These are the ordinary forms, which however are differently modified to suit the peculiarities of various letters. Thus, in those verbs among whose radicals are found one or more weak letters, which cannot be accompanied by every vowel, or end a mixed syllable, some change takes place in the formation, by which the difficulty is obviated.

1. If the first radical is *ו*, whenever, as in this species, it should commence the word accompanied by the vowel *a*, it is changed into its comparatively strong cognate letter *ו*, e. g. *וְלֵךְ* instead of *וֹלֵךְ* (§ 92. 1. *b.*).

2. When the second letter of the root is *ו*, in case it would be accompanied by *a*, it is rejected together with its heterogeneous vowel, e. g. *קָם* for *קָם*; if it would be accompanied by *e*, it is rejected, and the *e* placed for distinction's sake under the first radical, e. g. *מָחַ* for *מָחַת*; and if by its homogeneous vowel *o*, *ו* remains and rests in it, e. g. *אָוֵר* for *אָוֵר* (§ 93. 1. 2. *b.*).

3. If the second and third radical letters are alike, they will be contracted into one, e. g. *סָבַב* for *סָבַב* (§ 77. 1. *a.*).

4. If the third radical is either *א* or *ה*, as these letters rest in the vowel *a*, they will cause the preceding Pattahh to be lengthened into Kamets, e. g. *בָּרָא* for *בָּרָא*, *גָּלָה* for *גָּלָה* (§ 102. 3. *a.*).

The verb then in its simple state may appear, according to the letters of which it is composed, in all the following different ways: *קָטַל*, *קָטַל*, *קָטַל*, *קָטַל* (for *קָטַל*), *קָם* (for *קָם*), *מָחַ* (for *מָחַת*), *אָוֵר* (for *אָוֵר*), *סָבַב* (for *סָבַב*), *בָּרָא*, *גָּלָה*.

Signification of Kal.

§ 139. The signification of the Kal species is, as we have already stated, the simple idea of the verb without any modification whatever.*

later grammarians in taking as a model of inflection the verb *קָטַל*, which, as there is nothing in its radical letters to cause a change in the pointing, and as its signification admits of its being varied through all the species, is for this purpose entirely unexceptionable.

* We say without any modification whatever, because in this preliminary account of the species, we shall omit all consideration of modes, tenses, &c., and speak only of the third pers. masc. sing. of the preterite. See § 160.

II. Formation of *Niph'hal*.

§ 140. The characteristic of this species is the letter נ invariably prefixed to the verb in its simple state, e. g. original form of Kal קָטַל (§ 113), Niph. נִקְטַל; but as two Sh'was cannot concur at the beginning of a word, the first of them is changed into the shortest vowel *i* (see § 104. 4. b.), whence we have נִקְטַל. These vowels are retained as long as there is nothing in the nature of the radical letters which is opposed to them; but when this is not the case, various changes are made in the vowels, to accommodate them to the consonants. They are as follows:

1. If the first radical is a guttural, which cannot readily be made audible at the end of a syllable, especially after the very short vowel *i*, (§§ 84. 2. 102. 1. a.), the *i* under נ is changed into the longest among the short vowels *e* (§ 84. 2.), and the guttural takes the corresponding compound Sh'wa (ְ), e. g. נִעְמַד for נִעְמַד.

2. When the first radical letter is the liquid נ, it is assimilated to the following radical, and then rejected (§ 77. 2.), e. g. נִגְשׁ for נִגְשׁ.

3. When the first radical is ר, which in Kal is changed into י (§ 138. 1.), it is restored in Niph'hal, and rests in its homogeneous vowel Hholem, e. g. נִרְלַךְ for נִרְלַךְ.

4. When the second radical is ר, instead of the usual Pattahh, it takes its homogeneous vowel Hholem, in which it rests. As the first radical has now a vowel of its own, it becomes necessary that the prefix נ should take a long vowel, in order to form a simple syllable; and the one adopted is in general the simplest, viz. *a*, e. g. נִקְוִים for נִקְוִים; though occasionally *e* is chosen, e. g. נִעֲרִיר for נִעֲרִיר. See § 93. 3. b.

5. When the third radical letter is like the second, in which case they are both contracted into one, and the first takes the vowel of the second, the preformative נ necessarily, as in the preceding instance, takes a long vowel, which is always *a*, e. g. נִסְבֵּב for נִסְבֵּב.

6. If the third radical is either א or ה, both of which rest in a preceding vowel, as in Kal so in this species, the short vowel (ְ) is lengthened into its corresponding (ַ), e. g. נִמְצָא for נִמְצָא, נִגְלָה for נִגְלָה.

And thus we have the following forms of Niph'hal: נִקְטַל, נִעְמַד, נִגְשׁ (for נִגְשׁ), נִרְלַךְ, נִקְוִים (נִעֲרִיר), נִסְבֵּב (for נִסְבֵּב), נִמְצָא, נִגְלָה.

Signification of Niph'al.

§ 141. This species in its original signification denotes a directing of the action upon the subject : whence it is employed,

1. As the passive of Kal, e. g. *קָטַל* to kill, *נִקְטַל* to be killed ; *כָּתַב* to write, *נִכְתָּב* to be written.

2. *a.* To express an action performed by the subject upon himself, or reflexive, e. g. *נִחְבֶּה* to hide one's self, *נִשְׁכֵּר* to hire one's self out.*

* Grammarians are not agreed as to which should be considered the primary signification of the Niph'h-l species. The older writers, and with them Gesenius, hold that this was originally the passive of the simple form Kal, and that hence its use as a reflexive was derived ; while others, as Ewald and his followers, maintain that the reflexive was the primary force of this species, and the passive the derived one. That the former is the correct opinion will, we think, sufficiently appear from the following considerations.

1. If, for the sake of illustration, we suppose the original meaning of Niph'al to have been passive, that is, expressing the *receiving*, in opposition to Kal, which denotes the *performing* of an action, the use of this species as a *reflexive* will naturally follow ; for a reflexive likewise signifies the suffering or receiving of an action, with the accessory idea that the subject of the verb is agent as well as patient. Hence any reflexive verb may be rendered passively, if the attention be directed more upon the action than upon the agent : thus, *he loves himself* is equivalent to *he is loved*, scil. *by himself*. And herein lies the distinction between Niph'al when it may be translated reflexively and Hithpa'el (q. v. infra), which latter is specially devoted to that modification of the radical meaning. Thus in Gen. 3 : 8, where the *actors* are the most prominent in the narration, and the intention is to relate not so much *what was done* as *what they* did, the Hithpa'el species is employed : *וַיִּתְּחַבֵּא אָדָם וְאִשְׁתּוֹ* and *Adam hid himself, and also his wife*. Again, in the tenth verse, God said to Adam, “Where art thou?” to which the latter answered, “I was afraid . . . *וָאֶחְבֵּאת* and I hid myself.” Here no information is required respecting the subject of the verb, which the Lord himself states to be Adam ; and he accordingly replies by a verb in which the action predominates over the agent : *וָאֶחְבֵּאת*, literally *I was hidden*, scil. *by myself*. If, on the other hand, we consider, with Ewald and those of his school, that the primary signification of Niph'al is *reflexive*, we shall find much more difficulty in deriving from it the secondary or *passive* meaning ; for although all reflexive verbs may be rendered by passives, which is merely omitting to indicate the agent, there are a multitude of passive verbs which do not admit of being construed reflexively, as it is frequently impossible that the agent and patient of the verb should coincide, e. g. *שָׁמַע* to hear, *נִשְׁמַע* it (a voice) was heard, *כָּתַב* to write, *נִכְתָּב* it was written ; but never, *it hears* or *writes itself*.

b. To designate a compound or reciprocal action, viz. one in which two or more subjects mutually act upon each other, e. g. *לָחֶם* to fight, *נִלָּחֶם* to contend, combat; *נָצַח* to advise, *נִצָּח* to take counsel together; *שָׁפַט* to judge, *נִשְׁפָּט* to go to law together, to litigate.

3. To represent a state or action as the consequence of a suffering or the receiving of an action; and hence it is that verbs bearing this import generally appear in the Niph'hal species alone (see above, sig. 1.), e. g. *נָאָח* to sigh, *נִשְׁעָן* to lean (i. e. *be supported*). Or, if they are employed also in other species, the only point in which the significations of Kal and Niph'hal differ, is that while the former

2. Another consideration may be brought forward in support of the conclusion at which we have arrived; and this is, that if we take Niph'hal for the passive of Kal, each active species, both primitive and derivative, will then have its corresponding passive, since Hithpa'bel includes both active and passive in itself. But if we consider the primary meaning of this species to be reflexive, we shall then not only have two reflexive forms, Niph'hal and Hithpa'bel, but while the other active species, Pi'bel and Hiph'hil, are each provided with a passive, the primary form Kal will be left destitute of one.

3. A comparison of the Hebrew Niph'hal with the corresponding species in the cognate dialects, affords additional proof of the correctness of these views. Thus in Arabic, the primary meaning of the seventh species, which is likewise marked by a prefixed Nun, is *passive*, e. g. I. *قَتَلَ* to kill, VII. *أُنْقَلَ* to be killed. In Chaldee and Syriac there is no form especially devoted to the reflexive, which when required is expressed by the passive, e. g. *ܐܢܩܠ*, *ܐܢܩܠܝܢ* he was killed (scil. *by another or by himself*). In Latin also a reflexive signification, for which there is no separate form of the verb, is sometimes denoted by the passive, thus *versari*, to be turned, or to turn or employ one's self. The Greek has a particular form or voice for the reflexive, viz. the *middle*, which likewise is formed from the passive (but never the passive from the middle); and from this it differs only in the future and aorist, the other tenses of the reflexive being expressed by the pure passive, e. g. *λούω τινα* I bathe one, *λούμαι* I bathe myself, lit. *I am bathed*, scil. *by myself*; *στέλλειν* to send, *στέλλεσθαι* to travel, send one's self = Heb. *שָׁלַח*.

These facts and arguments are of so convincing a nature, that we feel entirely at a loss to account for the pertinacity and vehemence with which a writer of the well known ability of M. Ewald attempts to support the opposite side of the question. He exclaims, "How can *נָקַם* to revenge one's self derive its meaning from a passive signification?" (Krit. Gram. d. Hebr. Sprache, § 103.) We would merely ask in turn, What is the difference between *I will revenge myself*, and *I will be revenged*, excepting merely that in the former phrase the agent is indicated (viz. as being identical with the subject of the verb), while in the latter it is not?

states the action absolutely, the latter has regard to the time before the action took place or was completed, e. g. חָלָה *to be sick*, נָחַלָה *to fall sick*; so also the substantive verb חָיָה *to be*, נָחַיָה *to become*. When Kal is not in use, Niph'hal expresses the passive of Pi'hel or Hiph'hil, e. g. חָלַל *to profane*, נָחַל *to be profaned*; רוּשַׁע *to save*, נִוּשַׁע *to be saved*. The Niph'hal participle not unfrequently has a signification corresponding to that of the Latin fut. pass. part. in *ndus*, e. g. נְדָמָה *to be desired, desirable*; נִרְאָה *to be feared, terrible*; נִלְדָה *to be born, about to be born*.

III. Formation of Pi'hel.

§ 142. This species, which is appropriately termed the *intensive*, is formed by reduplicating one of the letters of the root, on the principle that, as the repetition of a sentence or of a word imparts a greater degree of energy to discourse, so the reduplication of even part of a word may be employed with like effect. The letter selected for reduplication is generally the second radical, whereby the greatest degree of force is obtained; since this letter can thus be made audible in both syllables, which is not the case with either of the others. This reduplication is denoted by Daghesh forte, thus קָטַל = קָטַטַל (§ 27). And hence the characteristic of the Pi'hel form is a Daghesh inserted in the second radical; the first being accompanied by the shortest vowel (.), by means of which the reduplication of the letter following can be the most forcibly expressed (§ 102. 1. b.); and the second taking its cognate long vowel (..).

§ 143. The above is the regular manner of forming the Pi'hel species whenever all the three radicals of the verb are *perfect* letters (§ 7), as is the case with the root קָטַל. But should the second radical be a letter which from its nature does not admit of reduplication, as for instance a guttural (§ 29); or should it be one which is not easily doubled, as the letter ך (§ 93. 4.); or should it be already repeated, as in verbs עָע; recourse must then be had to some other expedient, which will serve instead, and at the same time show that the second radical would have been reduplicated, had this not been forbidden by its nature. These objects are effected, according to the letter constituting the second radical, in three separate ways:

1. The first consists in lengthening the first vowel, which is generally done when the second radical is a guttural, since the dwelling

longer upon a syllable, by lengthening it, confers an emphasis equivalent to the forcible expulsion of the voice in reduplicating a consonant, e. g. *בָּאָר* for *בָּאָר*, *בָּרָה* for *בָּרָה*.

2. When the second radical is *ר*, on account of the weakness of this letter the third is doubled in its stead, and *ר* rests in its homogeneous vowel *o* (§ 30), e. g. *קָרַם* for *קָרַם*; and occasionally, though seldom, this reduplication of the third radical takes place when the second is a guttural, e. g. *שָׂאָן* for *שָׂאָן*, *רָעַן* for *רָעַן*.

3. When the second letter is repeated in the root (§ 115), the first is reduplicated in the intensive form, e. g. Kal *סָבַב*. Pi. *סָבַב*, which by transposition (§ 74. 3) becomes *סָבַב*. Sometimes the Pi'hel of these verbs is formed by lengthening the first vowel, and then it appears like that of verbs *עָר*, e. g. Kal *סָבַב*, Pi. *סֹבַב*.

The following are the different forms which this species assumes:
קָטַל, *קָטַל* (for *קָטַל*), *קָטַל* (for *קָטַל*).

Signification of Pi'hel.

§ 144. The significations of Pi'hel are as follows:

1. Verbs which are transitive in Kal have in this species the additional idea of intensity, e. g. *קָטַל* to kill, *קָטַל* to kill with violence, to murder; *שָׁבַר* to break, *שָׁבַר* to dash in pieces (to shiver): or of repetition, e. g. *זָבַח* to sacrifice, *זָבַח* to sacrifice frequently; *סָפַר* to tell, *סָפַר* to narrate.

2. Intransitive verbs in like manner acquire intensity, as *הָלַךְ* to go, *הָלַךְ* to pass away, Eccl. 8:10. Hab. 3:11; *צָמַח* to grow, *צָמַח* to grow luxuriantly.

3. Intransitive verbs become transitive, as *גָּדַל* to be or become great, *גָּדַל* to cause to become great, to make grow; *לָמַד* to learn, *לָמַד* to teach; *מָלֵא* to be full, *מָלֵא* to fill; *טָמֵא* to be unclean, *טָמֵא* to be exceedingly unclean, and hence to defile another, or merely to pronounce unclean.

4. By the intensive force of Pi'hel some nouns are as it were animated into verbs, which designate an action performed with that noun, e. g. *שָׁרֵשׁ* a root, *שָׁרֵשׁ* to root up; *הָשֵׁן* ashes, *הָשֵׁן* to cleanse from ashes; *עָצָם* a bone, *עָצָם* to break the bones; *עָפָר* dust, *עָפָר* to cast dust.

IV. Formation of Pu'hal.

§ 145. The Pu'hal species is the passive of Pi'hel, and accordingly expresses the idea of the root with intensity in the passive voice. Its

characteristic is also Daghesh forte inscribed in the second radical letter; the first being accompanied by the vowel *u*, and the second by *a*, in verbs consisting of three perfect consonants; thus קָטַל.

1. If however the second radical is a guttural, which cannot receive Daghesh, *u* is lengthened into *o* (§ 102. 5. a.), e. g. בָּרַח.

2. If the second radical letter is *ר*, which does not readily admit Daghesh (§ 93. 4.), the intensity is denoted, as in Pi'hel, by a reduplication of the third; the first radical here also taking the homogeneous vowel of the second, e. g. קָרַם.

3. If the second and third radicals are the same, either the first, as in Pi'hel, is doubled and transposed with the usual vowels of the species, e. g. סָבַסַב; or the first takes the vowel *o*, and the second *a*, e. g. סִיבַב.

Hence we have the following forms of Pu'hal: קָטַל, בָּרַח, קָרַם (for קָרַם), סָבַסַב, סִיבַב (for סִיבַב).

Signification of Pu'hal.

§ 146. The signification of this species, as above stated, is usually the passive of Pi'hel.

V. Formation of Hiph'hil.

§ 147. The fifth species is *Hiph'hil*, by which a causative meaning is added to the idea expressed by the root; the subject in this species denoting not the immediate *performer*, but the primary cause or *originator* of the action. Its characteristic is ה prefixed to the root, accompanied by the vowel *i*, the second radical receiving *i*, thus הִקְטִיל *to cause to kill*. These are the vowels of this species when the root consists of none but perfect letters; but,

1. When the first radical is a letter incapable of ending a mixed syllable, as in Niph'hal, the preformative instead of *i* takes its comparatively long cognate vowel *e* (§ 84. 2.), e. g. הִאָמַיר for הָאָמַיר; so הִחַיֵּיר, הִחַיֵּיר.

2. If the first radical is נ, it is assimilated as in Niph'hal to the following letter, and then rejected (§ 77. 2.), e. g. הִנְחִישׁ for הִנְחִישׁ.

3. If in Kal the first radical letter is ר, the original ר will be restored in this species, and quiesce in its homogeneous vowel *o*, e. g. Kal יָשַׁב, Hiph. הוֹשִׁיב.

4. When the second radical is ך, it is rejected in this species by § 93. 3. b., and its vowel given to the first; and as this has now a vowel of its own, it cannot without the insertion of Daghes forte end a mixed syllable: consequently the *i* of the preformative is lengthened into *ē* (§ 102. 1. c.), e. g. הָקִים for הִקִּים. The form is the same where the second and third radicals are alike, with the exception that the first radical also takes *ē*, e. g. הָסֵב = הִסִּיב for הִסְבִּיב.

The following then are the forms in which Hiph'hil appears: הִקְטִיל, הִקְטִיב, הִנְגִּישׁ (for הִנְגִּישׁ), הִרְשִׁיב, הִקִּים (for הִקְקִים), הִסֵּב (for הִסְסִיב).

Signification of Hiph'hil.

§ 148. This species denotes the *causing* or *permitting* of the action signified by the primitive Kal. Its force may be said to be twofold, which however does not arise from any diversity in the accessory meaning imparted in Hiph'hil to the root, but depends on the transitive or intransitive nature of the verb itself.

1. If the verb in Kal is transitive, or one in which the action passes over from its subject to an object, the Hiph'hil will denote the causing by its own subject of the performance of the action by another subject on an object expressed or understood; so that to the Hiph'hil of every such verb there will be two accusatives, of which the first is both object and subject, e. g. הִקְטִיל *to cause or allow one to kill* another; לָבַשׁ *to put on* (scil. a dress), הִלְבִּישׁ אֶתוֹ בְּרִדְשׁוֹ *he caused him to put on a linen robe*, Gen. 41:42.; הָשַׁטׁ *to take off*, הִשְׁחִיטוּ אֶת־יֹסֵף וְאֶת־בְּגָדָיו *and they made Joseph take off his coat*, Gen. 37:23. In some verbs of which the Kal species is not in use, the force of Hiph'hil is still the same, e. g. הִשְׁקִינֵנִי מֵעַט־מַיִם *pray, give or permit me to drink a little water*, Gen. 24:43., הִשְׁקִינִי being derived from the obsolete root שָׁקַח = שָׁתָה *to drink*.

2. When Kal is neuter or intransitive, i. e. indicating merely a state of being, or an action which as it does not pass over to an object may be said to reside in the subject, the Hiph'hil species signifies the causing or permitting of such state or action, and is consequently transitive, e. g. רַבָּה *to be many*, הִרְבָּה *to make many, to multiply*; קָדֵשׁ *to be holy*, הִקְדִּישׁ *to sanctify*; נָפַל *to fall*, הִפִּיל *to fell*; בָּא *to come*, הִבִּיא *to bring*; יָדַע *to know*, הִדְרִיעַ *to cause to know, to inform*; כָּבֵד *to be heavy, hard*, הִכְבִּיד *to permit or suffer to be hardened*.* In many

* It can scarcely be necessary to suggest to the merest tyro in philology, that although this species is often to be rendered by a verb differing totally in appearance.

verbs of this kind also the Kal form is not to be found in the Bible, as *הִשְׁחִיתָ* to *destroy*.

3. As Hiph'hil has the power of converting a state of being into one of action, the verbs of this species which are derived from nouns have also an active signification, e. g. *אָזַן* ear, *הָאָזַן* to *give ear*, to *hear*; *שָׁרַשׁ* root, *הִשְׁרִישׁ* to *take root*; *רָעַם* thunder, *הִרְעִים* to *thunder*; *מָטַר* rain, *הִמְטִיר* to *cause to rain*.

VI. Formation of Hoph'hal.

§ 149. The characteristic of this species, the passive of the preceding, is likewise a prefixed ה, which here generally takes the vowel *ō*, and occasionally *ū*; the second radical being accompanied by *ā*, e. g. *הִשְׁלַךְ*, *הִקְטִיל*. The varieties of formation occasioned by the occurrence of imperfect letters in the root, are as follows:

1. If the first radical letter is a guttural, it takes (*u*) by § 22, e. g. *הִקְטִיל*.

2. In verbs *פִּי*, the original *γ* is in this species invariably restored, and rests in its homogeneous vowel *ū*, e. g. *הִוֵּשׁב*.

3. In verbs *פֶּלַח*, the first radical is assimilated to the second, which then receives Daghesth, the preformative ה taking the vowel *ū* (§ 101. 3. a.), e. g. *הִגְשָׁח*.

4. In verbs *עָרַח*, where *γ* is rejected, and its vowel placed under the first radical, the (*u*) of the characteristic ה is lengthened into (*ū*) to make a simple syllable, e. g. *הִקְטִיל* = *הִקֵּם* for *הִקְטִיל* (see § 102. 5. b.). The same obtains in verbs *עָרַח*, e. g. *הִקְטִיל* = *הִקֵּם* for *הִקְטִיל*; though sometimes by inserting Daghesth in the first radical, the original *ō* of the preformative is retained, e. g. *הִקְטִיל* for *הִקְטִיל*.

The varieties of Hoph'hal are accordingly *הִקְטִיל*, *הִשְׁלַךְ*, *הִקְטִיל*, *הִקְטִיל* (for *הִקְטִיל*), *הִקְטִיל* (for *הִקְטִיל*), *הִקְטִיל* (for *הִקְטִיל*), *הִקְטִיל* (for *הִקְטִיל*).

ance from that answering to Kal, yet this does not arise from any variation in the value of the Hebrew form, but is merely a consequence of the different structure of the English language, which does indeed contain some few causals, formed, as in the Teutonic dialects generally, by a change of vowel from neuter and active intransitive verbs, such as *sit, set; rise, raise, &c.*; though in by far the greater number of instances causality is indicated by a verb derived from an entirely separate source, as *to come, to bring; to see, to show; to know, to inform*. So that on looking narrowly at the signification and force of its equivalents, it will be perceived that Hiph'hil uniformly retains its causative power.

Signification of Hoph'hal.

§ 150. The signification of this species is always the passive of its corresponding Hiph'hil, which therefore we have only to consult in order to ascertain the different shades of meaning borne by Hoph'hal.

VII. *Formation of Hithpa'hel.*

§ 151. This species is reflexive, that is, its subject and object are identical. Its characteristic is the syllable הִתְ prefixed to the infinitive constr. of P'hel, e. g. inf. Pi. קָטַל, Hithp. הִתְקַטַּל; הִתְפָּרַד, בָּרַד; הִתְקַוִּים, קוִּים; הִתְגַּלְל, גָּלַל. Hithpa'hel has also some peculiarities of its own, which are caused by the nature of the first radical letter. They are as follows:

1. When the first radical is one of the sibilants שׁ or ס, the lingual ה of the preformative is placed after instead of before it, e. g. הִשְׁתַּמֵּר for הִשְׁתַּמֵּר, הִשְׁתַּכַּל for הִשְׁתַּכַּל (§ 74. 2. a.).

2. If the first radical is the softest sibilant ז or the hardest צ, the ה is transposed, and changed in conjunction with ז into the softer lingual ד, e. g. הִדְדָּמַן for הִזְדָּמַן; and with צ, into the harder ט, e. g. הִצְטַדַּק for הִצְדָּק (§ 74. 2. b.).

3. If the first radical is a lingual, its cognate ה of the preformative is in general assimilated to it, e. g. הִדְדָּר for הִדְדָּר, הִשְׁתַּמֵּר for הִשְׁתַּמֵּר (§ 77. 1. b. c.). This is sometimes the case when the first radical is כ, which is equivalent to ה (§ 73. 2. c.), or the liquid ל, e. g. הִלְלָנָה for הִלְלָנָה, הִנָּבֵא for הִנָּבֵא, which latter likewise occurs.

The principal forms assumed by Hithpa'hel are therefore as follows: הִתְפָּרַד, הִתְפָּרַד, הִתְקַוִּים, הִתְגַּלְל, הִשְׁתַּמֵּר, הִצְטַדַּק, הִדְדָּמַן, הִתְקַטַּל.

Signification of Hithpa'hel.

§ 152. The primary signification as above stated is *reflexive*, and this may be considered as of three kinds; according as, 1. The subject makes himself the object of his own action, thus הִתְקַטַּל *to kill one's self*. 2. He makes himself the object of another's action, e. g. גָּלַח *to shave*, הִתְגַּלְל *to get shaved*, i. e. *to cause one's self to be shaved* by another; רָפָא *to heal*, הִתְרַפָּא *to cause one's self to be healed*; הִשְׁפַּח *to seek*, הִתְהַפַּח *to hide one's self*, lit. *to cause one's self to be sought*. 3. He performs an action on his own account; as in the phrase הִתְחַלֵּק אִתּוֹ *divide it for yourselves*, Josh. 18 : 5.; so הִתְחַלֵּק *to desire for one's self*.

§ 153. 1. As this species of the verb denotes the performing of an action not only *by* but also *upon* the subject, which action is in such case of more than ordinary interest to its agent, it is hence very appropriately formed from the intensive species Pi'hel, whose meaning it always includes. The only difference in signification between the two is, that in Pi'hel the action is directed with intensity upon another than the subject, while in Hithpa'hel it returns upon the subject himself, e. g. *נָלַח* to uncover, *הִתְנַלַּח* to uncover one's self; *הִזְק* to encourage, *הִתְהַזַּק* to encourage one's self, take courage; *בָּרַךְ* to bless, *הִתְבָּרַךְ* to bless one's self, to esteem one's self blessed.

2. In treating of the Niph'al species, we stated that it also has occasionally a reflexive signification; though even then there is a difference between its force and that of Hithpa'hel, which is very perceptible in all those verbs of which both species are in use. The difference is this: in Niph'al the *action* is uppermost in the speaker's or writer's mind, whereas in Hithpa'hel his attention is directed chiefly to the *agent*. See note to § 141. 2.

§ 154. In neuter and intransitive verbs Hithpa'hel denotes the subject's causing himself to appear that which is intimated by the primitive Kal, e. g. *אָנַף* to be angry, *הִתְאַנַּף* to show one's self angry; *עָבַר* to surpass, to transgress, *הִתְעַבֵּר* to make one's self appear out of or beside one's self with anger (i. e. to transgress the limits of one's natural disposition). It also indicates a feigning of the state denoted by the Kal species when it does not in reality exist, e. g. *הִתְעַשֵּׂר* to pretend to be rich; *רָשָׁע* to be poor, *הִתְרַשַּׁע* to pretend to be poor. And lastly, it is employed to signify the causing of another to become that towards one's self which is expressed by the Kal species, e. g. *חָנַן* to be merciful, *הִתְחַנֵּן* to cause another to be merciful to one (scil. by entreaty), hence to supplicate.

MODES OF VERBS.

Indicative.

§ 155. The *Indicative* (*הַחֲלָטָה*) has but two tenses, a *preterite* and a *future*. Each of these contains the three radical letters, and differs from the other in its vowels, and in its manner of taking the fragments of the personal pronouns, by means of which are denoted the several accidents of person, number, and gender. This choice of tenses in the Hebrew, as well as the paucity of their number, are additional

proofs of the venerable antiquity of the language. For every action must of necessity be predicated as taking place either at the period in which we speak, or at some time antecedent or subsequent to that period; and if we consider these different points of time, or *tenses* as they are termed, in the relation which they bear to the actual concerns of life, and with a view to their respective importance as regards the purposes of speech, we cannot fail of perceiving that the so-called *present* is of all others the least indispensable, and the most difficult of conception. The chief use to which men in a state of nature put the faculty of speech, is the intercommunication of facts or occurrences which have come under their observation; and hence doubtless it is, that the root or simplest form of the verb in Hebrew is in the past tense or *preterite*. The next in simplicity of conception and frequency of employment is the *future*, whose extent is as unlimited on one side of the point of time in which we find ourselves at any given moment, as is that of the preterite on the other. Moreover, the exceeding utility, or rather unavoidable necessity, of possessing an inflection of the verb especially devoted to this division of time is indisputable; for as the past tense is that whose chief use is to impart information, so the future is the one principally employed in its acquisition. The present has a claim on the score of usefulness, as serving for the expression of the feelings of the moment, and for the statement of universal propositions; but in this respect it is subordinate to both the other tenses, and especially to the preterite. Its conception, moreover, requires from its evanescent nature a much greater power of abstraction in the mind; for even during the act of speaking, events which lay hid in the uncertainty of the future are adding to the records of the past.

These two tenses of the indicative, the Preterite and Future, are used throughout all the species of the verb.

Infinitive.

§ 156. The *Infinitive* (הַמְּקִיָּד) in Hebrew is a noun of action, expressing the abstract idea of the verb, without reference to any of the accidents of tense, person, number, or gender. This, like all other nouns, can be placed either by itself absolutely, or in regimen with the noun following; whence arise the two forms of the infinitive, called *absolute* and *construct*, which are employed in almost all the species.

Imperative.

§ 157. The *Imperative* (פְּרַצְוִי) is used, and very properly, in the second person only; for it would involve an absurdity, to command either one's self or a third person who is not present to be commanded. This mode is wanting in Pu'hal and Hoph'hal, which are mere passives.

PARTICIPLES.

§ 158. The Hebrew *Participle* (פְּרַצְוִי) is likewise construed as a noun. But there is this difference between it and the infinitive: the latter indicates the *action* itself, while the participle is a noun of agency denoting the *performer* of the action. In Kal there are two participles, an *active* and a *passive*; the derivative species have only one each.

PERSON, NUMBER, AND GENDER.

§ 159. In Hebrew, as in other languages, the verb has three *persons* (פְּרַצְוִי), first, second, and third. It has also two *numbers* (מְרַצְוִי),* singular and plural; and two *genders* (מְרַצְוִי), masculine and feminine. The genders are distinguished in the second and third persons of the verb, while the first of both numbers is common. These persons, numbers, and genders, are expressed by adding the principal letters of the corresponding personal pronouns to the root, either at the beginning or end, or else at both beginning and end, in the manner following:

Inflection of the Verb קָטַל through all the Species.

KAL.

Preterite.

§ 160. In the *Preterite* (קָטַל), the fragmentary pronouns which designate person, number, and gender, are added at the end of the root, which without any addition represents the third pers. masc. sing. of this tense; and this person is accordingly placed first in the *paradigms* of Hebrew verbs. The reason of this peculiarity would appear to

* There are a few nouns in Heb., mostly double members of the body, which have a dual form; but with these the verb agrees in the plural.

be as follows. It is highly probable that in the origin of language no distinction of person, number, or gender, was made in the verb; and this we find at the present day to be universally the language of very young children, or of uneducated persons learning to speak a foreign tongue. Thus a child, on one of its playthings being fractured, runs to his mother, and exhibits the toy, exclaiming *broke ! broke !* The event which has taken place, the injury sustained, is uppermost in his mind, and this alone he strives to express, to the exclusion of all accessory ideas. Again, as the chief aim of language is to communicate the emotions of the mind, which is particularly the office of the verb, so the principal modification of the verb itself is that used to express those emotions by which we are the most ordinarily and the most sensibly affected, viz. which are caused by some action from without. Accordingly, when in time greater precision of speech came to be considered necessary, the simple form of the verb was restricted to its principal use, that of denoting an action performed by a third person; while its secondary offices, such as the representing of an action performed by the person addressed, by the speaker himself, by more than one person, &c. were pointed out by various additions made to the original form.

SINGULAR.

- קטל 3 m. The *a* of the first radical is long, because it terminates a simple syllable; that of the second, which has to form a mixed one, is short (§ 16. *a*).
- קטלה 3 f. Here ה, which in Hebrew is the characteristic of the fem. gender, is affixed to the root; and as this letter when final must be preceded, according to the rules of orthoëpy, by a vowel in which it rests, the last radical letter ל takes (,), and the vowel of the second is rejected as superfluous (§ 104. 2.).
- קטלת 2 m. Consisting of the root, with the addition of ת, the principal letter and vowel of the pron. אתה, affixed.
- קטלת 2 f. The root with the affixed ת of the pron. אתה.
- קטלת 1. c. The preceding with the addition of the vowel (י of יתי (see § 225).

PLURAL.

- קטל 3 c. The termination of the plural in Heb. is ׁ, which is affixed to verbs by means of the semi-vowel ׁ: but, in

order to make the necessary distinction between the termination of the third pers. plural and the affixed pronoun of that person in the accusative, the ך of the former was changed into its cognate ך; which, although ultimately rejected as superfluous, is still in a few places to be met with (§ 226).

- קטלתם 2 m. Here ך affixed to the root represents the second person, and ך the plural. As the word is thus increased in length by an accented syllable, the vowel of the first radical is rejected (§ 104. 1.).
- קטלתך 2 f. The letter ך, as in the preceding, designates the person, and ך for distinction's sake the number.
- קטלתי 1 c. Composed of the verbal root and the principal letters (כ) of the pronoun of this person.

Infinitive.

§ 161. The Infinitive, or *nomen actionis*, is formed from the root in the manner following :

- קטול *absol.* When unconnected with a following noun, or absolute, the infinitive merely changes the second *a* of the root into its first modification *ō*, of which ך is the bearer.
- קטול *const.* When placed in construction with another noun the vowel of the first radical is rejected; for the word is considered as increased in length by that which follows, and with which it is in close connection. See § 104. 3. The same form is taken on receiving a preposition.

Future.

§ 162. The *Future* (יִכְתֹּב) or secondary tense of every species is formed from the infinitive construct either by prefixing, or by both prefixing and affixing, the principal parts of the personal pronouns, to denote person, number, and gender.*

* This difference between the preterite and future tenses in the manner of receiving the fragmentary pronouns, may possibly arise from the fact that in the preterite the performed *action* is uppermost in the speaker's mind, and on that account is placed first in the narration; while in the future, on the contrary, the action has as yet no existence, and accordingly is placed after the *person* of whom it is predicated that he is about to perform it.

SINGULAR.

- יִקְטֹל 3 m.** Here **י**, the principal letter of **יָדָא** (§ 123), is originally prefixed with Sh'wa, thus **יִקְטֹל**; but by § 104. 1. *a.* this Sh'wa is changed into the vowel (**יִ**), thus **יִקְטֹל**, which by § 92. 4. becomes **יִקְטֹל**.
- תִּקְטֹל 3 f.** The **ת** characteristic feminine, which is prefixed to the word, is hardened into its cognate **ת** (§ 73. 2. *d.*).
- תִּקְטֹל 2 m.** The **ת** here prefixed is from the pron. **אַתָּה**.
- תִּקְטֹלִי 2 f.** The prefixed **ת** is from the pronoun **אַתָּה**; and the affirmative is the characteristic vowel (**יִ**) of the feminine (§ 127). The vowel of the second radical is rejected in this tense also when the third receives one (§ 103. 2. *a.*).
- אִקְטֹל 1 c.** **א** from **אָנִי** is prefixed to denote the first person. The preference is here given to the servile **א** as the representative of **אָנִי**; because if **י** were taken, this person of the verb would be liable to be confounded with the third pers. sing.; and if **נ**, with the first pers. plur. As **א** is one of the weakest of the consonants, it takes instead of (**י**) the longer cognate vowel (**יִ**) (§ 88. 1.).

PLURAL.

- יִקְטְלוּ 3 m.** To the third pers. masc. sing. is added the plural termination **וּ** (§ 123), the **י** of which is in general rejected. So that the person is designated by the **י** of the third person prefixed to the root, and the number by the plur. term. **וּ** or **וֹ**.
- תִּקְטְלוּ 3 f.** To the sing. form is affixed the syllable **וֹה** from **וְהָיָה**, to denote plurality.
- תִּקְטְלוּ 2 m.** Here again, as in the third pers., the plur. termination **וּ** or **וֹ** is appended to the singular form.
- תִּקְטְלוּ 2 f.** In this case the affixed syllable **וֹה** is from the pron. **אַתָּה**, and denotes both gender and number; consequently the **י** of the sing. is rejected as superfluous. And hence it happens that the fem. plurals of the sec. and third persons appear alike, although they are substantially different, the term. of the former being derived from the pron. **אַתָּה**, while that of the latter is a fragment of **וְהָיָה**.
- אִקְטֹל 1 c.** The prefixed **א** is from **אָנִי**.

This manner of designating person, number, and gender, obtains throughout the future of all the species of all verbs whatsoever.

Imperative.

§ 163. In Hebrew the Imperative is used only in the second person of both genders and numbers. And as this mode always designates an action which is yet to take place, it is very properly formed from the future of the indicative, by the omission of the personal prefix, which is readily understood, while by this means the requisite brevity of expression is obtained. Thus,

<i>Imp.</i>		<i>Fut.</i>	
	SING.		
קַטֵּל		תִּקְטֹל	2 m.
קַטְּלִי		תִּקְטְלִי	2 f.
	PLUR.		
קַטְּלוּ		תִּקְטְלוּ	2 m.
קַטְּלֵנָּה		תִּקְטְלֵנָּה	2 f.

In both these cases, where two Sh' was concur at the commencement of a word, the first of them is changed into short t. See §§ 102. 1. a., 104. 1. a.

Participles.

§ 164. The Active Participle, or *nomen agentis*, is formed in the Kal species by changing the *a* of each syllable of the root into the two modifications of that vowel, *o* and *e* (§ 10. 3.); thus קָטַל *he killed*, קָטֵל *one killing, a killer*. The form of the Passive Participle, or *nomen patientis*, is קָטוּל *one killed*. These are varied to express the accidents of gender, number, and regimen, like other attributives.

§ 165. The formation of the infinitive from the preterite, the future from the infinitive, and the imperative from the future, holds throughout all the species. And it is extremely natural that this should be the case: for the preterite designates an action which has been performed; and the infinitive, the abstraction of such action from its concomitants of person, number, &c. And as an action which has once been performed may be performed again, by prefixing the personal pronouns to this abstract noun (see § 162), the future tense is formed; and from this latter, for the purpose of intimating that such action *must* be performed again, is as we have seen derived the imperative.

We will now give the whole of the simple species at one view.

§ 166. *Paradigm of the First or KAL Species of קטל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קטלֶה		קטלָה		קטל 3
קטלֶתֶן		קטלֶם	קטלֶת		קטלֶת 2
קטלֶנה			קטלֶהּ		1

Infinitive.

קטל	Const.	קטול	Abs.
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Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תקטלֶנה		תקטלֶה	תקטל		תקטל 3
תקטלֶתֶן		תקטלֶם	תקטלֶת		תקטל 2
	תקטל		תקטלֶהּ		1

Imperative.

קטלֶה	קטלֶה	קטלֶה	קטל 2
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Participles.

קטלֶה	קטלֶם	קטלָה	קטל A.
קטלֶת	קטלֶת	קטלֶת	קטל P.

NIPH' HAL.

§ 167. *Preterite.* This species consists of the original form of Kal, viz. קטל (§ 113), with the letter נ prefixed, thus נקטל; which by changing the first (,) into (.), according to § 104. 1. a., becomes נקטל. The persons, numbers, and genders, are denoted by the same pronominal augments as in Kal.

§ 168. *Infinitive.* The infinitive absolute changes the vowel *a* of the preterite into its modification *o*, thus נקטל. Or else its characteristic נ receives ה prosthetic, thus הִנְקטל (§ 80); when נ becomes assimilated to the first radical, which is signified by an inserted Dagheah; and that this may be expressed with the utmost distinctness, it takes the simple

open vowel *a*, whence we have **הִקְטֵל**. The construct form of the infinitive takes, in contradistinction to the absolute, its other modification *e* (§ 10. 3.) for the ultimate vowel, thus **הִקְטֵלְ**.

§ 169. *Future*. This tense is formed from the infinitive construct by means of the same prefixes and affixes as in Kal, e. g. inf. const. **הִקְטֵלְ**, fut. **יִהְיֶה הִקְטֵלְ**, which according to § 77. 3. becomes **יִקְטֵל**; and so on of the other persons and numbers.

§ 170. *Imperative*. The imperative of Niph'hal is likewise formed from the second person of the future by rejecting the prefixed **ו**, in consequence of which the **ו** prosthetic is restored, e. g. fut. **וְיִקְטֵלְ** for **יִקְטֵלְ** whence imp. **קְטֵלְ**, &c.

§ 171. *Participle*. The Niph'hal participle—for from the nature of this species it can have but one—is formed from the third pers. masc. preterite by changing its ultimate (**ו**) into (**וֹ**), thus **קָטַלְ**; for a participle is in reality a verbal noun, and all nouns, except a certain class called Cegholates, have a long vowel in the final syllable.

§ 172. *Paradigm of the Second or NIPH'HAL Species of קָטַל*.

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלְוּ		קָטַלְהָ		קָטַלְ 3
קָטַלְתֶּן		קָטַלְתֶּם	קָטַלְתִּי		קָטַלְתָּ 2
	קָטַלְוּ		קָטַלְתִּי		קָטַלְתָּ 1

Infinitive.

הִקְטֵלְ	Const.	הִקְטֵל	Abs.
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Future.

יִקְטֵלְוּ	יִקְטֵלְוּ	יִקְטֵלְ	יִקְטֵל 3
יִקְטֵלְתֶּן	יִקְטֵלְתֶּם	יִקְטֵלְתִּי	יִקְטֵלְתָּ 2
יִקְטֵלְוּ		יִקְטֵלְתִּי	יִקְטֵלְתָּ 1

Imperative.

הִקְטֵלְוּ	הִקְטֵלְוּ	הִקְטֵלְ	הִקְטֵל 2
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Participle.

קָטַלְוּ	קָטַלְוּ	קָטַלְ	קָטַל
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PI'HEL.

§ 173. *Preterite.* The characteristic of the intensive species, viz. Daghesh forte in the second radical, is expressed in the most distinct manner possible by means of the preceding (), which is the shortest of all the vowels, thus קָטַל; and this consequently is retained throughout the whole tense, which is inflected in the same manner as the preterite of Kal and Niph'al.

§ 174. *Infinitive.* The infinitive absolute takes *ā* instead of *ī* for the first vowel, and *o* for the second as in Kal, thus קָטַל. The construct retains the ultimate *e* of the preterite, thus קָטַל.

§ 175. *Future.* This tense is formed from the infinitive construct in the same manner as in the preceding species, with the exception that, as the first radical has here a vowel of its own (), the original Sh'wa of the prefixed pronouns is retained, e. g. inf. constr. קָטַל fut. יִקְטַל, &c.

§ 176. *Imperative.* Formed from the sec. pers. fut. by rejecting the prefix, thus קָטַל, &c.

§ 177. *Participle.* The Participle of the Pi'hel species is formed from the infinitive construct by prefixing the letter מ, e. g. מִקְטַל. This prefix, by means of which the participles of all the subsequent species likewise are formed, is the chief letter of the pronoun מִי *who*; hence מִקְטַל *one who murders, a murderer.*

§ 178. *Paradigm of the Third or PI'HEL Species of קָטַל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלְוּ		קָטַלְהָ		קָטַל 3
קָטַלְתֶּן		קָטַלְתֶּם	קָטַלְתִּי		קָטַלְתָּ 2
	קָטַלְנָה			קָטַלְתָּ	1

Infinitive.

קָטַל	Const.	קָטַל	Abs.
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Future.

יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַלְוּ	יִקְטַל 3
יִקְטַלְתֶּן	יִקְטַלְתֶּם	יִקְטַלְתִּי	יִקְטַלְתָּ 2
	יִקְטַלְנָה		יִקְטַלְתָּ 1

Imperative.

PLURAL.		SINGULAR.	
Fem.	Masc.	Fem.	Masc.
קְטִילָה	קְטִילֵה	קְטִילִי	קְטִיל 2

Participle.

מְקַטֵּלִת	מְקַטֵּלִים	מְקַטֵּלָה	מְקַטֵּל
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PU'HAL

§ 179. *Preterite.* This species, the passive of the preceding, has also the characteristic Daghes. Its first vowel is *ū*, and its second *ā*, thus קָטַל. Person, number, &c. are signified by the addition of the same fragments of the personal pronouns as before.

§ 180. *Infinitive.* The absolute form changes the vowel *a* of the second radical of the preterite into *o*, thus קָטַל. In the construct the original vowel is restored, thus קָטַל.

§ 181. *Future.* The future is formed, as in the active voice, by prefixing the personal pronouns with Sh'wa, thus קָטַל.

§ 182. *Imperative.* The imperative is wanting. The Pu'hal species is used only as a passive, in which the action does not originate with the subject of the verb; and hence the Orientals did not conceive it logical to address such subject imperatively. The Niph'hal indeed possesses this mode; but that species, it will be recollected, is used with a reflexive as well as passive signification, and it is in the former of these meanings alone that the imperative can ever be employed, as הִשָּׁמֵר *take heed to thyself*.

§ 183. *Participle.* Formed as in Pi'hal by prefixing ׀ to the infinitive construct, and lengthening (·) into (·), as in Niph'hal, thus מְקַטֵּל.

§ 184. *Paradigm of the Fourth or PU'HAL Species of קָטַל.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	קָטַלָה		קָטַלָה		קָטַל 3
קָטַלְתֶּן		קָטַלְתֶּם	קָטַלְתִּי		קָטַלְתָּ 2
	קָטַלְתֶּי		קָטַלְתִּי		קָטַלְתָּ 1

Infinitive.

קָשַׁל Const. קָשַׁל Abs.

Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תִּקְשְׁלֶנָּה		יִקְשְׁלוּ	תִּקְשַׁל		יִקְשַׁל 3
תִּקְשְׁלֶנָּה		תִּקְשְׁלוּ	תִּקְשְׁלִי		תִּקְשַׁל 2
	תִּקְשְׁלֵי			תִּקְשַׁל	1

Imperative.

(wanting)

Participle.

מִקְשְׁלוֹחַ מִקְשְׁלִים מִקְשְׁלָה מִקְשֵׁל 2

HIPH'IL.

§ 185. *Preterite.* הִקְשִׁיל. The persons, numbers, and genders of the preterite of the causative species are formed, as in the preceding, by affixing the chief parts of the personal pronouns. The second vowel (ִ) is rejected, and its place supplied by the appropriate vowel (ֵ) of the preterite, in those persons where the third radical takes Sh'wa; and thus is prevented the occurrence of a long mixed syllable in the middle of a word, which is inadmissible: consequently (ִ) is retained only in the third person singular and plural of this tense.

§ 186. *Infinitive.* In the absolute form הִקְשִׁיל characteristic takes the vowel *ā* instead of *i*; and the second radical changes *i* into *e*, thus הִקְשֵׁל. The construct restores *i* to the second syllable, thus הִקְשִׁיל.

§ 187. *Future.* Formed as usual from the infinitive construct by prefixing the pronouns with Sh'wa, thus יִהְיֶה הִקְשֵׁל, which by § 77. 3. becomes יִקְשַׁל. As in the preterite, *i* is retained in those persons only in which the third radical ends the word, or has a vowel of its own; in the others it is changed into its cognate *e*, thus תִּקְשְׁלֶנָּה.

§ 188. *Imperative.* When the pronominal ה is rejected, ה characteristic is restored, e. g. fut. תִּקְשֵׁל for הִקְשִׁיל, imp. הִקְשֵׁל. In the masc. sing. only, (ִ) is changed for the sake of brevity into (ֵ),

thus הַקָּטֵל; in the rest of the mode the form of the future is retained, thus הַקָּטִיל, &c.

§ 189. *Participle.* Formed from the infinitive construct by prefixing מ, and consequently rejecting ה, whose vowel it takes (§ 77. 3.), thus מְהַקְטִיל for הַמְהַקְטִיל.

§ 190. *Paradigm of the Fifth or HIPH'HIL Species of קָטַל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הַקָּטִילוּ		הַקָּטִילָהּ		הַקָּטִיל 3
הַקָּטִילוּהָ		הַקָּטִילוּם	הַקָּטִילָהּ		הַקָּטִילָהּ 2
	הַקָּטִילוּהָ		הַקָּטִילָהּ		הַקָּטִילָהּ 1

Infinitive.

הַקָּטִיל	Const.	הַקָּטִיל	Abs.
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Future.

הַקָּטִילָהּ	הַקָּטִילוּ	הַקָּטִיל	הַקָּטִיל 3
הַקָּטִילוּהָ	הַקָּטִילוּ	הַקָּטִילָהּ	הַקָּטִיל 2
	הַקָּטִיל	הַקָּטִיל	הַקָּטִיל 1

Imperative.

הַקָּטִילוּהָ	הַקָּטִילוּ	הַקָּטִילָהּ	הַקָּטִיל 2
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Participle.

מְהַקְטִילוּהָ	מְהַקְטִילוּם	מְהַקְטִילָהּ	מְהַקְטִיל
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HOPH'HAL.

§ 191. *Preterite.* The passive of Hiph'hil, which also has ה for its characteristic, takes *o* or *u* for the first vowel, and *a* for the second, thus הִשְׁלָה, הִקְטַל.

§ 192. *Infinitive.* In the absolute the vowel *a* of the second radical changes into *e*, thus הִקְטַל. In the construct it remains unaltered, thus הִשְׁלָה, הִקְטַל.

§ 193. *Future.* Formed as usual by prefixing the personal pronouns to the infinitive construct, e. g. **יִהְיֶה**, **יִהְיֶה**, which by § 77. 3. are contracted into **יִהְיֶה** and **יִהְיֶה**.

§ 194. *Imperative.* The imperative of this species is wanting, for the same reason as in Pu'hal.

§ 195. *Participle.* Formed by prefixing **מ** to the infinitive construct, and changing (-) into (ר), thus **מִהְיֶה**, **מִהְיֶה**, contracted by § 77. 3. into **מִהְיֶה**, **מִהְיֶה**.

§ 196. *Paradigm of the Sixth or HOPH'HAL Species of קטל.*

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	הִקְטִילָהּ		הִקְטִילָהּ		הִקְטִיל 3
הִקְטִילָהּ		הִקְטִילָהּ	הִקְטִילָהּ		הִקְטִיל 2
	הִקְטִילוּ		הִקְטִילָהּ		הִקְטִיל 1

Infinitive.

הִקְטִיל	Const.	הִקְטִיל	Abs.
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Future.

הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִיל	הִקְטִיל 3
הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִיל	הִקְטִיל 2
הִקְטִיל		הִקְטִיל	הִקְטִיל 1

Imperative.

(wanting)

Participle.

מִקְטִילָהּ	מִקְטִילָהּ	מִקְטִילָהּ	מִקְטִיל
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HITHPA'HEL.

§ 197. *Preterite.* This species is formed by prefixing the syllable **ה** to the infinitive construct of Pi'hel, adding the usual pronominal terminations to denote person, number, and gender, thus **הִתְקַטֵּל**, **הִתְקַטֵּל**, &c.

§ 198. *Infinitive*. The infinitive absolute is wanting; the construct retains the form of the preterite unchanged.

§ 199. *Future*. Formed from the infinitive by prefixing the personal pronouns, e. g. יהִתְקַשֵּׁל, contracted by § 77. 3. into יתְקַשֵּׁל.

§ 200. *Imperative*. Formed from the future by rejecting the pronominal prefix of the second person, and restoring ה, e. g. fut. תִּתְקַשֵּׁל for תִּתְקַשֵּׁל, imp. הִתְקַשֵּׁל.

§ 201. *Participle*. Formed from the infinitive by prefixing מ; when by § 77. 3. the preformative ה is rejected, and its vowel given to מ, e. g. מִתְקַשֵּׁל for מִתְקַשֵּׁל.

§ 202. *Paradigm of the Seventh or HITHPA'HEL Species of קָשַׁל*.

Preterite.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
		הִתְקַשְׁלוּ		הִתְקַשְׁלָה	הִתְקַשֵּׁל 3
הִתְקַשְׁלֹתֶיךָ	הִתְקַשְׁלֹתֵם	הִתְקַשְׁלוּ	הִתְקַשְׁלִי	הִתְקַשְׁלָה	הִתְקַשֵּׁל 2
	הִתְקַשְׁלֵנוּ			הִתְקַשְׁלֵהָ	הִתְקַשֵּׁל 1

Infinitive.

הִתְקַשֵּׁל	Const.	(wanting)	Abs.
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Future.

הִתְקַשְׁלֶנָּה	הִתְקַשְׁלֵי	הִתְקַשֵּׁל	הִתְקַשֵּׁל 3
הִתְקַשְׁלֶנָּה	הִתְקַשְׁלֵי	הִתְקַשְׁלִי	הִתְקַשֵּׁל 2
	הִתְקַשֵּׁל	הִתְקַשֵּׁל	הִתְקַשֵּׁל 1

Imperative.

הִתְקַשְׁלֶנָּה	הִתְקַשְׁלֵי	הִתְקַשְׁלִי	הִתְקַשֵּׁל 2
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Participle.

מִתְקַשְׁלֹת	מִתְקַשְׁלִים	מִתְקַשְׁלָה	מִתְקַשֵּׁל
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Paradigm of Perfect Verbs.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל	הִקְטִיל	הֻקְטַל	הִתְקַטַּל
3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה	הִקְטִילָהּ	הֻקְטְלָהּ	הִתְקַטְּלָהּ
2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	הִקְטַלְתָּ	הֻקְטַלְתָּ	הִתְקַטַּלְתָּ
2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ	הִקְטַלְתְּ	הֻקְטַלְתְּ	הִתְקַטַּלְתְּ
1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הֻקְטַלְתִּי	הִתְקַטַּלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הֻקְטְלוּ	הִתְקַטְּלוּ
2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	הִקְטַלְתֶּם	הֻקְטַלְתֶּם	הִתְקַטַּלְתֶּם
2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	הִקְטַלְתֶּן	הֻקְטַלְתֶּן	הִתְקַטַּלְתֶּן
1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הֻקְטַלְנוּ	הִתְקַטַּלְנוּ

INFINITIVE.

<i>Absol.</i>	קָטוּל	לִקְטוֹל	קָטַל	קָטַל	הִקְטִיל	לְהִקְטִיל	לְהִתְקַטֵּל
<i>Constr.</i>	קָטַל	לִקְטוֹל	קָטַל	קָטַל	הִקְטִיל	לְהִקְטִיל	לְהִתְקַטֵּל

FUTURE.

<i>Sing.</i> 3 m.	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטֵּל
3 f.	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטֵּל
2 m.	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ
2 f.	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּתְקַטַּלְתְּ
1 c.	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטֵּל
<i>Plur.</i> 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּתְקַטְּלֶנָּה
2 m.	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם
2 f.	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן
1 c.	נִקְטַל	נִקְטַל •	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטֵּל

IMPERATIVE.

<i>Sing.</i> 2 m.	קָטַל	הִקְטַל	קָטַל	הִקְטַל		הִתְקַטֵּל
2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	הִקְטְלִי		הִתְקַטְּלִי
<i>Plur.</i> 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	הִקְטְלוּ		הִתְקַטְּלוּ
2 f.	קָטְלֶנָּה	הִקְטְלֶנָּה	קָטְלֶנָּה	הִקְטְלֶנָּה		הִתְקַטְּלֶנָּה

PARTICIPLES.

<i>Active.</i>	קָטַל	מְקַטֵּל		מְקַטֵּל		מְקַטֵּל
<i>Passive.</i>	קָטוּל	נִקְטָל		מְקַטֵּל		מְקַטֵּל

§ 203. The preceding table exhibits the entire perfect verb as inflected through all the species. In order to insure a correct pronunciation, whenever the tone-syllable, which is usually on the ultimate, occurs on the penult, it is marked by an accent (ˈ) placed on that syllable.

OPTATIVE AND POTENTIAL MODES.

Future Paragogic.

§ 204. The Hebrew Future not only declares that an action is about to happen at some period of time not yet arrived, but is also employed to intimate in addition a *desire* towards the performance of such action existing in the mind of the speaker or writer: thus אֶקְטֹל *I will or shall kill*, אֶקְטֹלָה *I wish to kill*, or *oh, that I may kill!* The latter mode shows that the action originates in the mind of the speaker, on the part of whom it expresses either strong desire for its accomplishment (and thence its use as an exclamation), or a feeling of confidence that it will be performed.

§ 205. This mode, called the Optative, is formed by adding to the future of the indicative the syllable הָ- with its directing power, by means of which the desire of the subject is more forcibly expressed as directed towards the action, e. g. אֶזְמַר *I will sing*, אֶזְמַרְהָ *heartily will I sing!* Ps. 9 : 3. ; וְנִשְׁלִיכָהּ נִתְחַקֶּה *let us break and let us cast away!* Ps. 2 : 3. Sometimes it is used to express *determination* on the part of the speaker, e. g. אֲשִׁירָה *now will I sing*, Is. 5 : 1., אֶחְלֶקָה *I will surely divide*, Ps. 60 : 8., אֶל־אֲבוֹשָׁה *I will surely not be ashamed*, Ps. 25 : 2. 31 : 2., אֶל אֶפְלָה *I will by no means fall*, 2 Sam. 24 : 14. ; see Job 9 : 27, 35. 10 : 1. It is also employed simultaneously with the imperative, for the purpose of *exhortation*, e. g. לָבוּ נִרְנֹתָה *come, let us sing*, Ps. 95 : 1., וְנִבְרָצָה נִשְׁתַּחֲוֶהָ בָּאוּ *come, let us worship and bow down*, v. 6.

§ 206. The peculiar force of this form of the future renders it capable of being employed in those cases only where the speaker is himself the performer or one of the performers of the action, viz. in the first person singular and plural. In a very few instances its use is extended to the third person, e. g. יִרְחִישֶׁה *oh, that he may hasten*, Is. 5 : 19. ; and as a simple assertion, וַתַּעֲנֶבָה *and she doted*, Ezek. 23 : 20. Occasionally we find הָ for הֵ, e. g. וְאֶקְרָאָה 1 Sam. 28 : 15., יִרְשָׁנָה Ps. 20 : 4.

§207. 1. The paragogic ה is sometimes also affixed to the imperative, for the purpose of softening the *command* into a warm and anxious *request*, its force answering in such case to the English *I pray*, e. g. עיר *awake*, עירה *awake, I pray thee*, Ps. 59 : 5., וקירצה *id.* v. 6. ; so שמעה *hear, I pray*, וקשיבה *id.* Ps. 61 : 2., קמה *oh, arise!* Ps. 3 : 8.

2. When ה paragogic is affixed to the future, it occasions the rejection of the preceding vowel, if it be a mutable one, by § 103. 2. a., thus אומר, אומרה. When affixed to the imperative Kal of perfect verbs, if the second radical has *o*, this vowel is shortened and shifted back to the first (§ 103. 2. b.), e. g. שמר, שמרה 1 Chron. 29 : 18. ; those which have *a* reject it, and then, on the concurrence of two Sh'was, the first is changed into *i* (§ 104. 1. a.), e. g. שכב, שכבה Gen. 39 : 7, 12. for שכבה.

Future Apocopate.

§ 208. When the Future expresses a *wish* or *command*, or is connected with the succeeding word by Makkeph, it is enounced with greater brevity than usual : in the former case, on account of the quickness of utterance appropriate to the expression of a command or urgent solicitation (§ 163) ; and in the latter, in consequence of its close connection with the following word, which causes it to lose the accent that enabled the ultimate long vowel to form a mixed syllable (§ 70).

§ 209. This contraction of the regular form of the verb from the first of the above causes, appears in the following ways, according to the nature of the several classes of verbs.

1. In the perfect verb it occurs only in the Hiph'hil species, whose ultimate vowel *i* is changed into its modification *e*, e. g.

Hiph. fut. יקטיל, apoc. יקטל ; fut. יבדיל, apoc. יבדל.

2. In verbs ל"י this contraction takes place in both Kal and Hiph'hil ; in the former *u* is changed into *o*, e. g.

Kal fut. יקום, apoc. יקם ; fut. ימזח, apoc. ימז.

In Hiph'hil of these as of the perfect verbs, *i* is changed into *e*, e. g.

Hiph. fut. יקום, apoc. יקם ; fut. ימזח, apoc. ימז.

3. In verbs ל"ו every species is subjected to a change. In Kal this consists in eliding the ultimate radical ה, and shifting back the vowel

of the second radical to the first, when this latter is destitute of one, e. g.

Kal fut. יִגְלֶה, apoc. יִגַּל; fut. יִרְאֶה, apoc. יִרָא.

In Pi'hel ה rad. is rejected together with the preceding vowel, e. g.

Pi'hel fut. יִגְלֶה, apoc. יִגַּל; fut. יִכְלֶה, apoc. יִכַּל.

In Hiph'hil ה is rejected, and (ו) given also to the preformative, e. g.

Hiph. fut. יִגְלֶה, apoc. יִגַּל; fut. יִרְמֶה, apoc. יִרְמֶה.

§210. According to the peculiar signification of the future apocope, its use is restricted mostly to the third person, to intimate a *wish* for the performance of an action by such person, e. g. יְהִי אֹר *may light exist, may there be light*, Gen. 1 : 3., בִּינִי וּבִינָהּ *the Lord watch between me and thee*, 31 : 49. It is also frequently employed with the negative particle אַל to express *dissuasion*, e. g. אַל יִשְׁטָּם *may it not wander*, Prov. 7 : 25.; and likewise in the second person, e. g. אַל תֵּהָי *do not be*, 3 : 7., אַל תֵּהָי *let not go*, 4 : 13.; seldom with לֹא, e. g. לֹא תִסָּב *it shall not continue*, Gen. 4 : 12.; once in the first person, as a direct negation, viz. לֹא אֶסָּב *I will not continue*, Deut. 18 : 16.*

* The Arabic, which of all the Shemitish dialects is distinguished by the greatest fullness of inflection, and consequent definiteness of expression, exhibits the above with other varieties in the meaning of the verb in a much more marked and uniform manner. In that language, as in Hebrew, the verb has but two tenses, a preterite and a future; this latter, however, is inflected in three different ways besides the primary form, for the purpose of indicating those modifications of the simple idea, and those relations which actions bear to one another, which in the Indo-European languages are signified by the different modes. They are as follows :

1. The *Conjunctive* is formed by changing the final (') of the indicative into (^), and eliding the affirmative ו, e. g. ind. יִقְטֹל, conj. יִقְטֹל; ind. יִقְטֹלִין, conj. יִقְטֹלִי. It is used in general to represent an action as the *purpose* or *design* of another action.

2. The *Conditional* is formed from the preceding by rejecting the final (^), e. g. conj. יִقְטֹל, cond. יִقְטֹל. It is most frequently employed in hypothetical sentences, to express an action as the *condition* or *consequence* of the performance of another action.

3. The *Emphatic* is formed by adding to the simple future a double or single ו, e. g. ind. יִقְטֹל, emph. יִקְטֹלֹו or יִקְטֹלֹן. It is employed chiefly in *wishing, requesting, or forbidding*.

§ 211. The same shortening of the ultimate vowel and elision of ה final are caused by a following Makkeph, e. g. הָלַךְ-לֵנִי Is. 6 : 8., יָקַר-לְאֹזִיר Job 3 : 9. And, as ׀ conversive when prefixed to the future has the effect of drawing the accent further back towards the commencement of the word, the reception of this particle generally results in a similar contraction of the final vowel (§§ 215, 216), e. g. יִבְדֹּל, יִבְדִּיל; יִכְבֹּל, יִכְבִּל. When the penult of the apocopated form is a simple syllable, in which case it has the preference in taking the accent (§ 57. 4.), the ultimate is frequently still further shortened, e. g. fut. יוֹסִיד, apoc. יוֹסֵם, conv. יוֹסִיד; apoc. יָשָׁם, conv. יִשְׁשָׁם; apoc. יָקָם, conv. יִקְקָם; apoc. יָרָא, conv. יִירָא.

WAY CONVERSIVE FUTURE.

§ 212. In addition to the two absolute tenses, Preterite and Future, which the Hebrew verb exhibits, there is also a relative past, or Imperfect tense, which is very appropriately framed by prefixing to the future the principal letter ׀ of the verb of existence הָיָה = הָיָה; thus יִקְטֹל *he will kill*, יִקְטֵל *and he was killing, he killed*; and as this particle in a manner *converts* the future into a preterite, it has received the name of *Way Conversive* (׀י הַיְוָה).

§ 213. Although this mode of forming a new tense may appear at first sight arbitrary in the extreme, a consideration of its precise force will show us that its construction is both natural and highly ingenious. The imperfect or historical tense differs from the preterite, inasmuch as by the latter an event is merely stated *to have taken place* at some previous point of time; but when using the former, the speaker goes back in imagination to that period in which the action designated *was being performed*, and expresses himself accordingly, even though intending to convey the idea that it has already been brought to a close: thus in the phrase, *I saw a man who was writing a letter*, nothing is said about the completion of the act of writing, although that may have taken place long before; it is asserted only that at a period antecedent to that in which the statement is made, the act *was* in the course of performance. Accordingly the Hebrew imperfect is very properly compounded of a fragment of the verb הָיָה *he or it was, there was*, by means of which the mind of the auditor is transported into the past, and the future of the verb denoting the action, which future, as shown in the Syntax (§ 964. 2.), is frequently employed as

a present. Hence the phrase *וְהָיָה מִמָּרִירָהּ וְהָאֵכֶל* *she took of its fruit, and ate*, Gen. 3 : 6., is equivalent to *וְהָיָה תֹקֵף מִמָּרִירָהּ הָיָה הָאֵכֶל* *it was (so that) she takes of its fruit, (and) it was (so that) she eats*, where the narrator first refers his reader back to the time of the action, and then speaks of it as actually taking place.*

§ 214. 1. This ׀ is prefixed to all persons, genders, and numbers, without undergoing any change, and is always to be considered as an abridgment of *וְהָיָה* *there was, it was so*, used impersonally. It is accompanied by (_), the regular vowel of the second radical, although in the verb *וְהָיָה* this is lengthened into (+) on account of the following weak letter (§ 138. 4.). And that the short vowel may be retained, by which this particle is distinguished from ׀ conjunctive, whose connecting power it shares (see § 688 *et seqq.*), whenever the pronominal preformative of the future has a vowel of its own, it takes Dagghesh forte (§ 31), e. g. *וַיֵּאמֶר*.

2. If the performative ׀ of the third person has Sh'wa, and thus can terminate a mixed syllable without it, Dagghesh is omitted, or more properly speaking is not inserted (§ 33. 1.), e. g. *וְהָיָה*.

3. In the first person singular, where the preformative א is a guttural, and consequently incapable of receiving Dagghesh although accompanied by a vowel, the first syllable is completed by lengthening (-) into (+), e. g. *וָאֵשְׁלַח* Jer. 44 : 4., *וָאֵמְלִיךָ* 1 Sam. 12 : 1., *וָאֵמַר* Ex. 4 : 23. 32 : 24.

§ 215. This prefix, which increases the word at its commencement by a syllable, exercises an influence on the accent, and thence on the ultimate vowel, in the modes following :

1. The accent of the future, which according to § 57. 1. regularly accompanies the ultimate syllable, is shifted to the penult, if capable of receiving it (see § 57. 4.), on the addition of ׀ at the commencement of the word ; in order that it may not be preceded by more than one syllable (§ 64).

2. If the ultimate vowel is long, and makes a mixed syllable by the aid of the accent (§ 55. 1.), when this latter is shifted back on the reception of ׀ conversive, the vowel is necessarily shortened, e. g. *וַיֵּקָם, וַיֵּשֶׁם, וַיֵּשֶׁם ; וְהָסָה, וְהָסָה ; וַיֵּאמֶר, וַיֵּאמֶר*.

* In Arabic this tense is formed by placing before the future the verb of existence in the preterite as a separate word, agreeing with the nominative in number and person, e. g. *كَانَ يَخْرُجُ* *he was (so that) he goes out*, i. e. *he went out*.

3. The same is the case in the future of the Niph'al species, where also the ultimate vowel is long, e. g. *יִיָּאָסֶה, יִיָּאָסֶה*; and in future Pi'hel when the second radical is a letter incapable of receiving Daghesh, and the preceding syllable is consequently simple, e. g. *יִיָּבֶרֶךְ, יִיָּבֶרֶךְ*.

4. But if the penult is a mixed or the ultimate a simple syllable, the accent remains on this latter, whose vowel accordingly retains its length, e. g. *יִשְׁבֹּרַח, יִשְׁבֹּרַח*; *יִתֵּן, יִתֵּן*; *יִקְרֹשׁ, יִקְרֹשׁ*; *יִצֵּא, יִצֵּא*.

§ 216. In future Hiph'hil, although the accent remains with the ultimate on receiving *ו* conversive, the vowel (ִ) of this syllable is changed into (ֶ), e. g. *יִבְרָא, יִבְרָא*; *יִבְרִיא, יִבְרִיא*; *יִצְיֵא, יִצְיֵא*.

§ 217. 1. If the third radical is *ו*, which in the future always rests in (ֶ) (see § 438. 3.), on taking *ו* conversive, this short vowel is rejected, and likewise the final *ו*, which by the rejection of the preceding vowel is rendered entirely inaudible, e. g. *יִבְרָא, יִבְרָא*; *יִצְיֵא, יִצְיֵא*. Or else the *ו* is rejected and (ֶ) shifted to the first radical, e. g. *יִבְרָא, יִבְרָא*; in the verbs *יִזְרָא* and *יִזְרָא*, the (ֶ) on being thus shifted back is changed into (ֶ) the homogeneous vowel of the following *י*, and the euphonic vowel given to the preformative (§ 162) is rejected as being now superfluous, thus *יִזְרָא, יִזְרָא*; *יִזְרָא, יִזְרָא*.

2. In the sec. and third pers. fem. plur. also the *ו* of the affirmative *וּ* is elided on the reception of *ו* conversive, e. g. *וְיִשְׁבֹּרַח, וְיִשְׁבֹּרַח* Gen. 19: 33, 35., *וְיִתֵּן, וְיִתֵּן* v. 36., *וְיִצְיֵא, וְיִצְיֵא* Ex. 1: 17., *וְיִבְרָא, וְיִבְרָא* ib. If, however, the penult is a mixed syllable, *ו* generally remains, e. g. *וְיִשְׁבֹּרַח, וְיִשְׁבֹּרַח* Gen. 24: 61.; in a very few instances it is omitted, e. g. *וְיִצְיֵא, וְיִצְיֵא* Ex. 1: 19.

WAV CONVERSIVE PRETERITE.

§ 218. As the Future tense becomes a Preterite by means of a prefixed *ו* accompanied by the vowel (ֶ), the Preterite is converted into a relative Future on receiving the same letter without a vowel, which is distinguished from simple *ו* conjunctive by its power of removing the accent of the preterite of perfect verbs from the penult syllable to the ultimate, e. g. *וְיִקְרֹשׁ, וְיִקְרֹשׁ* *thou hast killed*, *וְיִקְרֹשׁ, וְיִקְרֹשׁ* *and thou shalt kill*.*

* We may suggest that the reason why the accent is transferred to the last syllable instead of being carried back as in the future, or even allowed to retain its original position on the penult, is that it may give greater prominence to the affixed pronoun denoting the subject of the verb, and thus produce a degree of resemblance to the future proper. See § 162. *note*.

§ 219. 1. The chief and indeed the only force of γ conversive preterite may be affirmed to consist in its quality of *conjunction*; since it seldom occurs unless preceded in the same phrase by a future proper or an imperative, in which case its sole office appears to be to connect the simple meaning of the verb, which is expressed by the preterite (see § 160), with what precedes, showing that the accessory idea of *futurity* or *command* is to be attributed also to the verb thus connected:

a. with a future, e. g. $\text{וְנָתַן אֵלֶיךָ אֹתוֹ}$ *when a prophet shall arise in the midst of thee, and (shall) give thee a sign*, Deut. 13 : 2.; or a participle with a future signification, e. g. $\text{הֹנֵנִי מִצִּיּוֹנַם בְּרָאשֵׁיכֶם}$ *behold I (am) about to raise them out of the place whither ye have sold them, and (will) return your deed upon your own head*, Joel 4 : 7.; and, *b.* with an imperative, e. g. לֵךְ וְאָמַרְתָּ *go thou and say*, Is. 6 : 9.; or an infinitive used as an imperative, e. g. וְהָאֲזִינוּ *tremble and hear*, 8 : 9.; or an infinitive used as an imperative, e. g. וְהָאֲזִינוּ *go and say*, Jer. 39 : 16., and thus very frequently.

2. It is also prefixed to a preterite signifying *command*, where the expression לֵךְ or הִלָּךְ , indicating command or entreaty to do that intimated by the ensuing verb, is omitted, and left to be supplied by the reader, e. g. וְהָיִיתָ לְאִישׁ *and be strong and show thyself a man*, 1 Kings 2 : 2, 3.

§ 220. The only change produced by the procession of the accent in this form is, that when the second radical has Hholem (§ 133), which can now no longer form a mixed syllable, it is changed into its corresponding short vowel Kamets Hhatuph, e. g. וְיָכַלְתָּ , וְיָכַלְתָּ .

REMARKS ON THE PERFECT VERBS.

KAL.

Preterite.

§ 221. *Third pers. masc. sing.* 1. The second radical letter retains its \tilde{a} in all those persons of the preterite in which the third is destitute of a vowel, except in a few instances, where \imath or ϵ is taken instead, e. g. וְיָשָׁתָם Deut. 4 : 1, 22. 11 : 8, 23. 19 : 1. 30 : 5. Josh. 1 : 15., וְיָלְחָתִי Num. 11 : 12. Jer. 2 : 27. 15 : 10. Ps. 2 : 7., וְשָׁאֲלָתִי Judg. 13 : 6. 1 Sam. 1 : 20.; וְשָׁאֲלָתָם 1 Sam. 12 : 13. Job 21 : 29.

2. *a.* Neuter verbs whose second radical has ϵ (see § 134) change this vowel into \tilde{a} in the other persons (191. 2. c.), e. g. וְזָכַרְתָּ 1 Sam. 12 : 2.,

הַמִּצְוָה, דָּעָה Deut. 21 : 14. *b.* Those which have *o* retain it throughout, thus קָטַחְתִּי Gen. 32 : 11., יָכַלְתִּי Gen. 30 : 8. Judg. 8 : 3. Ps. 40 : 13. ; except that when the accent is removed to the affirmative on account of a prefixed *ו* conversive, or of a pronominal suffix, it is shortened into *o* (§ 220), e. g. יָכַלְתָּ, יָכַלְתִּי Ex. 18 : 23., יָכַלְתָּ Ps. 13 : 5.

§ 222. *Third pers. fem.* The *ו* of this person is occasionally hardened into *ו* (§ 73. 2. *d.*), e. g. אָזְלָה Deut. 32 : 36. for אֶזְלָה.

§ 223. *Sec. pers. masc.* Sometimes the complete termination of אָתָּה is affixed to the root, e. g. כוֹנְנָתָהּ Ps. 8 : 4., הַעֲמִידָהּ 30 : 8., הוֹרֵעֲשָׁתָהּ 60 : 4., נִתְחָהּ Deut. 14 : 25., בְּנִדְתָּהּ Mal. 2 : 14., נִפְלְתָהּ 2 Kings. 14 : 10. Once the whole pronoun is placed before the verb, יָגֵר אָתָּה Jer. 22 : 25. for יָגֵר אָתָּה = יָגִירָהּ.

§ 224. *Sec. pers. fem.* Here in like manner the full termination of the separable pron. אֵתָּי is sometimes added, e. g. דִּבְרָתִי Jer. 3 : 5., לִמְדָתִי 13 : 21. Ruth 3 : 3, 4. In Syriac the *א* is regularly written, thus *قَتَلْتُ*; in Arabic the affirmative *ن* takes the vowel (*ا*), thus *قَتَلْتُ*.

§ 225. *First pers. com.* According to the analogy of the other persons, the first should be formed by affixing the principal consonant or vowel of the pronoun of the first person to the root of the verb; but this would give either קָטַחְתִּי or קָטַחְתִּי, meaning *he killed me* or *my killing*. Hence, to avoid ambiguity, the *ו* of the preceding person is here retained, to which is added the characteristic vowel of the first person, thus קָטַחְתִּי. And this we find to be the case not only in Hebrew, but likewise in all the other Shemitish tongues, e. g. Chald. 2 pers. קָטַחְתִּי 1 pers. קָטַחְתִּי, Syr. *قَتَلْتُكَ*, Arab. *قَتَلْتُكَ*, Eth. *ገጠጠኝ*. There are however still to be discovered some indications of the purely analogical mode of formation, as אָמַרְתִּי Job 9 : 27. for אָמַרְתִּי and perhaps אָבִי for אָבִירְתִּי Job 34 : 36., which form is most frequently used in Rabbinic Hebrew. The verb in the infinitive followed by the entire pronoun likewise occurs, viz. *שִׁבַּח אֲנִי* Eccl. 4 : 2. for *שִׁבַּחְתִּי*.

§ 226. *Third pers. plur.* The full form of this person would be קָטַחוּ (see p. 89.); but as the same letter is used as the suffix of the accusative third pers. plur., *ו* is changed for the purpose of contradistinction into *ו*, e. g. *צָקַחְתָּ* Is. 26 : 16., *רָדַעְתָּ* Deut. 8 : 16. As however this *ו* is not necessary to perspicuity, it is almost always rejected; so that for the characteristic of the third pers. plur. we have in general *ו* alone, thus קָטַחוּ. In a few instances an otiant *א* is added to the plur. term., e. g. *הוֹדִיכֵנָא* Josh. 10 : 24., *אָבִירָא* Is. 28 : 12., *יָנֻשָׁא* Jer. 10 : 5.;

which is always the case in Arabic, thus **قَتَلُوا**. In the future, **י** is frequently retained.

§ 227. *Sec. pers. fem.* This person occasionally retains the final **ה** **י**, like the see pers. masc. sing., e. g. **הַשְׁלִיכְתִּינָהּ** Amos 4 : 3.

Future.

§ 228. *Third pers. masc. sing.* 1. This secondary tense takes for its principal vowel on the second radical (§ 113) a modification of that of the preterite: thus in active verbs, whose second vowel in the preterite is *a*, the future takes its modification *o*; and in neuter verbs, whose principal vowel is *e* or *o*, the future takes their intermediate *a*, e. g. **יִגְדֵל**, **יִגְדַל**, **יִגְדֵל**, **יִגְדַל**, **יִגְדֵל**, **יִגְדַל**.

2. We meet also with some active verbs which retain *a* in the future, e. g. **יִלְבֹּשׁ** Lev. 6:3., **יִדְבֹק** Jer. 13:11. Others have alternately *o* and *a*, e. g. **יִתְּשֶׁבֶת** Ex. 23:12. Lev. 26:35., **יִתְּשֶׁבֶת** v. 34.; **יִחַפֵּץ** Job 40:17., **יִחַפֵּץ** Ps. 37:23. 147:10.; **יִבְגֵּד** Mal. 2:15., **יִבְגֵּד** v. 10. And in a few instances *u* occurs, viz. **יִשְׁפֹּטוּ** Ex. 18:26., **יִשְׁפֹּטוּ** Ruth 2:8., **יִשְׁמְרוּ** Prov. 34:1., like the Syriac **ܝܫܡܪܘܢ**.

3. In a few instances the performative **י** is not changed into **י** (see § 162), e. g. **יִשְׁאַג** Is. 5:29. for **יִשְׁאַג**; so **יִשְׁחַדּוּ** Ezek. 44:24., **יִצְמֹן** Prov. 2:7.; the same is the case in Pi'hel, e. g. **יִקְרֹהוּ** Ezek. 43:26.

§ 229. *Sec. pers. fem. sing.* This person sometimes takes a paragogic **י** by § 82. 1., e. g. **יִתְּדַבֵּקִי** Ruth 2:8, 21. 3:4, 18., **יִשְׁתַּחֲוֶיִךְ** 1 Sam. 1:14.

§ 230. *Third pers. fem. plur.* In a few instances this person is formed by adding the syllable **נָה** to the third pers. masc. sing., e. g. **יִיחַמְנָהּ** Gen. 30:38., **יִישָׁרְנָהּ** 1 Sam. 6:12., **יִעֲמֹדְנָהּ** Dan. 8:22.; and once the term. of the third pers. m. plur. is retained, e. g. **יִתְּקַרְבוּ** Ezek. 37:7. for **יִתְּקַרְבֵּנָהּ**.

Infinitive.

§ 231. The infinitive absolute has no anomalies; for whether Hho-lem be accompanied by **י** or not, is entirely unimportant. When used as a noun, it may be converted into a feminine by the addition of the term. **הָ**, which takes place for the most part on receiving a preposition. In such case the first vowel is rejected, and replaced by the second, which is shortened generally into *o*, e. g. **לֵאמֹרָהּ** Gen. 1:30., **לְמַשְׁחָהּ** Ex. 29:29., **לְרִיחָהּ** 30:18., **לְשִׁמְנָהּ** Lev. 15:32.; sometimes into *u*, e. g. **לְחִמְלָהּ** Ezek. 16:5.; and occasionally into *i*, e. g. **לְשִׁנָּתָהּ** Deut. 1:27.

Imperative.

§ 232. As the imperative is formed from the future by the mere rejection of the preformative ה (§ 163), the vowel of the second radical remains the same as in that tense; thus fut. הִקְטֵל, imp. קְטֹל; fut. הִלְבֵּשׁ, imp. לְבֹשׁ; fut. הִשְׁכַּב, imp. שָׁכַב 2 Sam. 13 : 5. On receiving paragogic ה, those imperatives which before had *o* on the sec. radical take *o* on the first, e. g. שָׁמֵר, שְׁמֹרָה Ps. 25 : 20.; and those which had *a* on the second take *i* on the first, e. g. שָׁכַב, שְׁכַבָּה Gen. 39 : 12., שָׁלַח, שְׁלַחָה 43 : 8. And sometimes, though seldom, the contrary, e. g. מָכַר, מְכַרָּה Gen. 25 : 31., קָרַב, קְרַבָּה Ps. 69 : 19. The ה of the fem. plur. term. נָה is occasionally elided, as in the future, and with it the preceding (ַ), e. g. שָׁמַעַן, שְׁמַעְנָה Ex. 2 : 20. for קְרַאנָה.

Participles.

§ 233. *Active.* The second vowel of the active participle is sometimes *i* instead of *e*, e. g. הוֹמִיץ Ps. 16 : 5., יוֹסֵף Is. 29 : 14. 38 : 5. In neuter verbs, which for the second vowel of the preterite have either *e* or *o*, the preterite and participle are alike, thus זָכַר, זָכֵר both part. and pret.; for, as already observed, in active verbs the preterite has reference especially to the action, and the participle to the agent; in neuter verbs, however, which do not designate an action, but merely a state of being, this state is attributed to the subject equally by the preterite and participle, and consequently the form of both is the same. The fem., which is generally formed by adding הַ, frequently takes instead its harder cognate ת with (ַ), e. g. קָטְלָת.

§ 234. *Passive.* The passive participle, which appears in no active species except Kal, has sometimes an active signification, especially when the verb is intransitive, e. g. אָרַדָּה *grasping, holding*, Cant. 3 : 8., בָּטַחָה *trusting*, Ps. 112 : 7.

NIPH'HAL.

Future.

§ 235. 1. In the sec. pers. fem. plur. of some verbs the second radical has (ַ) for (ֵ), e. g. תִּשְׁמְרֵנָה Is. 28 : 3., תִּשְׁלַחְנָה Zech. 14 : 2.

2. *a.* If the future is followed by a monosyllable or a word with the accent on its first syllable, that of the future is retracted to the penult (§ 60), and the ultimate long vowel (ֵ), which without the accent

cannot form a mixed syllable, is shortened into its corresponding (ֿ), e. g. יִכְשֹׁל בָּהּ Ezek. 33 : 12., יִנְרֹץ לָךְ Esth. 5 : 6. *ḥ.* Sometimes, though but rarely, (ֿ) is changed into (ֿ), e. g. תִּעֲזֹב אֶרֶץ Job 18 : 4.; and this also takes place when the verb has ֿ conversive, and the pause-accent is on the ultimate (see § 108), e. g. וַיִּנְמָל Gen. 21 : 8., וַיִּנְמָשׁ Ex. 31 : 17., וַיִּנְאֲשׁ 2 Sam. 12 : 15.

3. The *א* of the first pers. future has sometimes *i*, in order by means of this shortest vowel to express the dagheshed letter with greater distinctness, thus אִשְׁבֵּעַ Gen. 21 : 24., אִמְלִיכַם 1 Sam. 27 : 1. 20 : 29. Is. 1 : 24.; and regularly in verbs פִּי, where it is most required (see § 88).

Infinitive and Imperative.

§ 236. The infinitive absolute appears for the most part with ה prosthetic, e. g. הִנְחֹךְ Jer. 32 : 4., הִאֲמַל Lev. 7 : 18. And this form occurs instead of the construct, e. g. הִנְהִיךָ Ps. 68 : 3. for הִנְחִיךָ. Once in the inf. constr. *א* is found in place of the preformative ה, viz. אִדְרֹשׁ Ezek. 14 : 3. In the infinitive and imperative as well as the future, the accent is retracted to the penultimate syllable on being immediately followed by another accent (§ 60); and in consequence the ultimate vowel is shortened, e. g. inf. הִסְתֵּר שָׁם Job 34 : 22., הִנְחֵן דָּת Esth. 8 : 13.; imp. הִלָּחֵם בִּי Judg. 9 : 38.

Participle.

§ 237. The second radical is sometimes found with long *o*, especially when the first is a guttural causing the preformative to take *a*, e. g. נִחְמָוִם Esth. 8 : 8., נִחְמָוּ 9 : 1.

PI'HEL.

Preterite.

§ 238. In a few instances *ā* is taken for the vowel of the second radical instead of *e*, e. g. לָמַד Eccl. 12 : 9., אָבַד 2 Kings 21 : 3. Lam. 2 : 9., גָּדַל Josh. 4 : 14. Esth. 3 : 1. Ps. 22 : 25.; and sometimes *e*, e. g. כָּבַס Lev. 13 : 6. (which is found only twice with *e*, viz. Gen. 49 : 11. and 2 Sam. 19 : 25.), הָבַר Gen. 35 : 13. Ex. 24 : 3, 7. Deut. 12 : 20.; once נָשָׂה Gen. 41 : 51. for נָשָׂה, probably to correspond with its derivative מְנַשֵּׂה. In the verb צָמַח we once find the last syllable repeated for emphasis' sake, thus צָמַח צָמַח Ps. 88 : 17. for צָמַח צָמַח.

Infinitive.

§ 239. The form of the infin. absol. is קָטַל, though not of frequent occurrence; the following examples may be cited: יָסַר Ps. 118 : 18., רָפָא Ex. 21 : 19., קָנָא 1 Kings 19 : 14. In the constr. the first rad. has sometimes though seldom *i* for *a*, e. g. הִלִּיץ Lev. 14 : 43. (which however may be taken as the preterite, with אָשַׁר understood), נָאָץ 2 Sam. 12 : 14., הִבֵּר Hos. 1 : 2.

Infinitive, Future, and Imperative.

§ 240. All these when followed by Makkeph, or connected to the succeeding word by an accent, shorten the final *e*. *Inf.* הִבֵּר Is. 36 : 11. Jer. 9 : 4., קָדַשׁ Ex. 13 : 2. *Imp.* Once the imperative takes *ā* instead, viz. פָּלַג Ps. 55 : 10. *Fut.* יִהְיֶה Ps. 145 : 21.; the fut. of הָתַל is formed like that of הָגַת gutt., e. g. יִהְיֶה Jer. 9 : 4.

PU'HAL.

Preterite.

§ 241. In some instances the first rad. takes *ō* for *ū*, e. g. כָּלַר Ps. 72 : 20. for כָּלַר, כָּסַר Ps. 80 : 11., כָּרַר Ezek. 16 : 4., שָׁדַר Nah. 3 : 7. The cases in which *ū* is found, as יִדְלַר Judg. 13 : 8. 18 : 29. Job 5 : 7., זָדַר Ezek. 16 : 34., דָּלַר Ps. 78 : 63., are to be looked upon as mere orthographical variations, as is shown by the retained Dagghesh; (ד) being written for (ד), as, on the contrary, (ד) is found occasionally for (ד). See note to § 100. 1.

Participle.

§ 242. Here, as in the preterite, *ō* is sometimes used for *ū*, e. g. מָאָר Nah. 2 : 4. Ex. 23 : 5. The characteristic מ is occasionally omitted, e. g. לָקַח for מִלְקַח 2 Kings 2 : 10. Is. 54 : 11. Ezek. 26 : 17. Hos. 1 : 6., מִיִּקְשִׁים for מִיִּקְשִׁים Eccl. 9 : 12. (some of which however may be considered as the third pers. pret. with an ellipsis of the rel. pron. אֲשֶׁר). And once the third radical is doubled instead of the second, viz. אָמַלל Ps. 6 : 3. for אָמַל; though this likewise may be construed as a preterite with the omission of אֲשֶׁר.

HIPH'HIL.

Preterite.

§ 243. The characteristic prefix ה of this species has in some instances *z* instead of its appropriate vowel *i*, e. g. הַכְלִמְנִי 1 Sam. 25 : 7. ; this obtains mostly in verbs לִהַ, e. g. הִגְלָה Jer. 29 : 1. Esth. 2 : 6. The vowel *i* is retained under the second radical in the first pers. with a suffix, e. g. הִשְׁאֲלִיתִיךָ 1 Sam. 1 : 28., and thus also in Kal, שְׁאֲלִיתִיךָ Judg. 13 : 6. In some few cases *z* is irregularly taken for the char. ה (as *vice versa* ה for *z* in the Aph'el species in Chaldee), e. g. אֲשַׁלְּחִי Is. 63 : 3. for הִשְׁלַחְתִּי ; and so in Hithpa'el, e. g. אֶחְזַבְרָה 2 Chr. 20 : 35. for הִחְזַבְרָה. In the verb זָנַח both letters are taken, e. g. הִזְנַחְתִּי Is. 19 : 6. Once ה is hardened into ח, viz. חִרְצַלְתִּי Hos. 11 : 3.

Infinitive.

§ 244. The infinitive absolute takes for its second vowel either (ִ) or (ֵ), e. g. הִשְׁכַּח Jer. 7 : 13., הִשְׁכַּח Prov. 1 : 3. 21 : 16., הִשְׁמַד Is. 14 : 23. ; הִשְׁכַּח Jer. 44 : 4. In a few cases *z* is prefixed for ה, as אֶבְרָךְ Gen. 41 : 43. On receiving a preposition, ה may be retained, e. g. בְּהִשְׁתַּחֲוֶה Num. 10 : 7., לְהִשְׁלִיךְ Eccl. 3 : 5. ; or omitted (§ 77. 3.), e. g. לְהַחֲלִיק Jer. 37 : 12. for לְהִחְלִיק, לְהִרְאֹתָם Deut. 1 : 33. for לְהִרְאֹתָם. We occasionally find the construct also with (ִ), e. g. הִחַל Deut. 32 : 8. In a few instances ה characteristic retains the *i* of the preterite, e. g. הִשְׁמַדְתָּ Deut. 7 : 24., הִקְצֹרַת Lev. 14 : 43.

Future.

§ 245. In the apocopated form the ultimate vowel (ִ) is changed into (ֵ) (§ 209. 2.), e. g. יִחְזַק Is. 27 : 5., יִשְׁרַשׁ v. 6. The same contraction takes place on the reception of *y* conversive (§ 216), e. g. יִשְׁכַּח Gen. 22 : 3., יִחְשַׁלְךָ 21 : 15. 2 Kings 4 : 41. ; and when this is followed by Makkeph, (ֵ) is still further shortened into (ִ), thus יִשְׁכַּח 2 Kings 2 : 21., יִחְזַקְבוּ 4 : 8. In the third pers. plur. the vowel of the second radical is sometimes rejected altogether, e. g. יִדְרֹכוּ Jer. 9 : 2., יִדְבְּקוּ 1 Sam. 14 : 22. 31 : 2.

Imperative.

§ 246. When the third radical has no vowel of its own, the (ִ) of the second is changed into (ֵ), e. g. הִשְׁקֵט Is. 7 : 4., הִשְׁמֵט v. 11.,

הִזְקֶה Ps. 35 : 2.; and this again into *z* when connected with the following word by Makkeph, e. g. הִזְקֶה 2 Sam. 24 : 10., הִזְקֶה Job 22 : 21.

Participle.

§ 247. The participle sometimes takes (_) for (וּ), e. g. מִסְתָּר Is. 53 : 3., מוֹצֵא Ps. 135 : 7.; and occasionally in the plural (וּ) is rejected, and the second radical takes Sh'wa, e. g. מְחַלְמִים for מְחַלְמִים Jer. 29 : 8., so מְחַלְכִּים Zech. 3 : 7., מַעֲזָרִים 2 Chron. 28 : 23.

HOPH'HAL.

Imperative.

§ 248. Twice we find the imperative in Hoph'hal, viz. הִשְׁכֵּב Ezek. 32 : 19., הִשְׁכֵּב Jer. 49 : 8.

Participle.

§ 249. Once ה is retained after the participial prefix מְ, viz. מְהַקְעֵחַ for מְהַקְעֵחַ Ezek. 46 : 22.

HITHPA'HEL.

§ 250. In the verb פָּקַד the first radical takes (וּ) for (_), and consequently Daghes is omitted in the second, e. g. הִתְפַּקְדִּי Judg. 20 : 15, 17.; in this verb also the ה of the preformative takes the vowel *o* as in Hoph., to give to this species a passive signification, e. g. הִתְפַּקְדִּי Num. 1 : 47. 2 : 33. 26 : 62.; and in some other verbs it takes *u*, the ה being assimilated to the following letter, which is signified by an inscribed Daghes (§ 151. 3.), e. g. הִתְכַּבֵּם Lev. 13 : 55, 56. for הִתְכַּבֵּם, so הִתְסַמְּאִי Deut. 24 : 4., הִתְשַׁנָּה Is. 34 : 6. The second radical has occasionally *i* for *a*, e. g. הִתְחַלְּתִי, הִתְחַלְּשִׁית Ezek. 38 : 23. for הִתְחַלְּתִי, הִתְחַלְּשִׁית, so הִתְחַלְּשִׁית Lev. 11 : 44.; and often in preterite, future, and imperative, *a* for *e*, e. g. הִתְחַלְּשִׁית Deut. 1 : 37., הִתְחַלְּשִׁית Josh. 3 : 5., הִתְחַלְּשִׁית 2 Chron. 13 : 7. 15 : 8., הִתְחַלְּשִׁית Eccl. 7 : 16., הִתְחַלְּשִׁית and הִתְחַלְּשִׁית Prov. 22 : 29.; and in pause *a*, e. g. הִתְחַלְּשִׁית Ps. 93 : 1., הִתְחַלְּשִׁית Ezek. 7 : 12, 12.

CHAPTER IV.

IMPERFECT VERBS.

§ 251. ACCORDING to the paradigm of קָטַל are conjugated nearly all Hebrew verbs whose three radicals are perfect letters (§ 7), and which we have therefore termed *perfect* verbs. But there are also a number of verbs which exhibit certain peculiarities of inflection, caused for the most part by the occurrence of an imperfect letter in the root; we shall accordingly include them under the general appellation of *imperfect* verbs. These verbs have been improperly called by grammarians *irregular*. We say improperly, because in Hebrew we meet with none of those arbitrary deviations from the normal mode of inflection which are of such frequent occurrence in Greek, for example, and the modern languages of Europe, and of which the dictum *usus est tyrannus* is conceived to furnish all the explanation required. The peculiarities of the Hebrew verbs to which this epithet has been applied are all susceptible of explanation as the necessary consequences of the nature of the letters entering into their composition. According to these peculiarities we shall divide them into the three following classes:

CLASS I. Verbs undergoing a change in the vowels alone, viz. those whose root contains a guttural letter.

CLASS II. Verbs one of whose radicals (generally the liquid נ) is rejected.

CLASS III. Verbs undergoing a change or rejection in both consonants and vowels; comprising those whose root contains a weak letter, and those whose second and third radicals are alike.

CLASS I.

VERBS UNDERGOING A VOWEL CHANGE.

§ 252. The verbs of this class are those whose root contains a guttural letter, whence they are called *Guttural Verbs*. We may here briefly recapitulate the chief peculiarities of the letters which give a name to these verbs; they are as follows: 1st, a preference for the simple vowel *a* of their own organ (§ 84. 1. *a.*); 2d, their taking for

the most part compound instead of simple Sh'wa (§ 84. 2.); 3d, an incapability of being reduplicated in pronunciation, in consequence of which they do not receive Daghest forte (§ 84. 3.); 4th, the reception of Pattahh furtive at the end of a word or syllable when preceded by a heterogeneous vowel (§ 84. 1. b.).

§ 253. These verbs are of three kinds :

1. Those whose first radical is a guttural, termed Verbs 𐤁 Guttural.
2. Those whose second radical is a guttural, termed Verbs 𐤂 Guttural.
3. Those whose third radical is a guttural, termed Verbs 𐤃 Guttural.

1. Verbs whose First Radical is a Guttural.

Verbs 𐤁 Gutt. (𐤁𐤃𐤅).

KAL.

§ 254. *Preterite.* There is no deviation in the singular number or in the first or third pers. plural, where the guttural is accompanied by its homogeneous vowel *a*; but in the sec. pers. plur. the rule § 84. 2. applies, thus 𐤁𐤃𐤅𐤃, 𐤁𐤃𐤅𐤃𐤅.

§ 255. *Infinitive.* In like manner the infinitive absolute has *a* under the first radical, and in the construct state compound Sh'wa, thus 𐤁𐤃𐤅 for 𐤁𐤃𐤅.

§ 256. *Future.* Here the preformative takes the homogeneous vowel of the compound Sh'wa of the infinitive construct (§ 84. 2), thus 𐤁𐤃𐤅 for 𐤁𐤃𐤅. In those persons where the second radical also has Sh'wa, the (,) of the compound is rejected, in order to prevent the concurrence of two movable Sh'was (§ 104. 1. c.), e. g. 𐤁𐤃𐤅𐤃 for 𐤁𐤃𐤅𐤃.

§ 257. *Imperative.* Regularly formed from the future.

§ 258. *Participle.* As the first vowel *o* is the characteristic of the act. part. (§ 164), it is retained, although not so consonant to the nature of the guttural as *a*.

NIPH'HAL.

§ 259. *Preterite.* As the guttural in consequence of the weakness of its sound cannot terminate a mixed syllable with *z*, this vowel, which on account of its extreme brevity must necessarily be followed by a consonant in the same syllable, is changed into its longer cognate vowel *z*, the guttural taking the corresponding compound Sh'wa, thus

נֶעְמַד for נֶעְמַד (see § 84. 2.). Here also, as in fut. Kal, when the second radical also has Sh'wa, the (,) of the compound is dropped by § 104. 1. c., thus נֶעְמַד for נֶעְמַד.

§ 260. *Infinitive*. As the guttural cannot receive Daghesh forte, the ϵ of ה prosthetic is lengthened into ϵ , thus נֶעְמַד (§ 84. 3.).

§ 261. *Fut., Imp., and Part.* Regularly formed from preterite and infinitive.

PI'HEL AND PU'HAL.

§ 262. As in these species of verbs ה guttural there is nothing to interfere with the peculiarities of the guttural letter, they are inflected in every respect like those of קָטַל.

HIPH'HAL.

§ 263. *Preterite*. Here the preformative takes (,) and the guttural (,) as in Niph'hal, thus נֶעְמַד for נֶעְמַד (§ 84. 2.).

§ 264. *Infinitive*. The guttural receives (,) to correspond to the preceding (,) thus נֶעְמַד for נֶעְמַד.

§ 265. *Fut., Imp., and Part.* All regularly formed.

HOPH'HAL.

§ 266. The guttural takes (,) throughout, on account of the preceding (,) (§ 84. 2.); with the exception of those persons of the preterite and future in which the second radical has Sh'wa, where the (,) of the compound Sh'wa is rejected, as in Niph'hal (§ 259).

HITHPA'HEL.

§ 267. Formed regularly from Pi'hel.

Paradigm of Verbs ה Guttural.

PRETERITE.	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	עָמַד	נִעְמַד	עָמַד	עָמַד	הִעְמִיד	הֻעְמַד	הִתְעַמַּד
3 f.	עָמְדָה	נִעְמְדָה			הִעְמִידָה	הֻעְמְדָה	
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	&c.	&c.	הִעְמַדְתָּ	הֻעְמַדְתָּ	&c.
2 f.	עָמַדְתְּ	נִעְמַדְתְּ			הִעְמַדְתְּ	הֻעְמַדְתְּ	
1 c.	עָמַדְתִּי	נִעְמַדְתִּי			הִעְמַדְתִּי	הֻעְמַדְתִּי	
<i>Plur.</i> 3 c.	עָמְדוּ	נִעְמְדוּ			הִעְמִידוּ	הֻעְמְדוּ	
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם			הִעְמַדְתֶּם	הֻעְמַדְתֶּם	
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן			הִעְמַדְתֶּן	הֻעְמַדְתֶּן	
1 c.	עָמַדְנוּ	נִעְמַדְנוּ			הִעְמַדְנוּ	הֻעְמַדְנוּ	
INFINITIVE.							
<i>Absol.</i>	עָמֹד	הִעְמֹד	עָמֹד	עָמֹד	הִעְמִיד	הֻעְמֹד	
<i>Constr.</i>	עָמַד	הִעְמַד	עָמַד	עָמַד	הִעְמִיד	הֻעְמַד	הִתְעַמֵּד
FUTURE.							
<i>Sing.</i> 3 m.	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמַד	יִתְעַמֵּד
3 f.	תִּעְמַד	תִּעְמַד			תִּעְמִיד	תִּעְמַד	
2 m.	תִּעְמַדְתָּ	תִּעְמַדְתָּ	&c.	&c.	תִּעְמַדְתָּ	תִּעְמַדְתָּ	&c.
2 f.	תִּעְמַדְתְּ	תִּעְמַדְתְּ			תִּעְמַדְתְּ	תִּעְמַדְתְּ	
1 c.	אֶעְמַד	אֶעְמַד			אֶעְמִיד	אֶעְמַד	
<i>Plur.</i> 3 m.	יִעְמְדוּ	יִעְמְדוּ			יִעְמִידוּ	יִעְמְדוּ	
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה			תִּעְמַדְנָה	תִּעְמַדְנָה	
2 m.	תִּעְמַדְתֶּם	תִּעְמַדְתֶּם			תִּעְמַדְתֶּם	תִּעְמַדְתֶּם	
2 f.	תִּעְמַדְתֶּן	תִּעְמַדְתֶּן			תִּעְמַדְתֶּן	תִּעְמַדְתֶּן	
1 c.	נִעְמַד	נִעְמַד			נִעְמִיד	נִעְמַד	
IMPERATIVE.							
<i>Sing.</i> 2 m.	עָמַד	הִעְמַד	עָמַד		הִעְמִיד		הִתְעַמֵּד
2 f.	עָמְדִי	הִעְמְדִי			הִעְמִידִי		
<i>Plur.</i> 2 m.	עָמְדוּ	הִעְמְדוּ	&c.		הִעְמִידוּ		&c.
2 f.	עָמְדֶינָה	הִעְמְדֶינָה			הִעְמִידֶינָה		
PARTICIPLES.							
<i>Active.</i>	עָמֵד		מִעְמֵד		מִעְמִיד		מִתְעַמֵּד
<i>Passive.</i>	עָמֹד	נִעְמָד		מִעְמֹד		מִעְמָד	

Remarks on Verbs ה Guttural.

KAL.

§ 268. *Preterite.* In the word הִירְיָחֹם Deut. 9:24. the compound Sh'wa (וּ) is taken as the most consonant (see § 21) to the following (י).-

§ 269. *Infinitive.* When the first radical is א, this letter, being the weakest of the gutturals, takes the longer (וּ) instead of (וּ) (§§ 87., 88. 1.), thus אָכַל. A preposition prefixed originally with Sh'wa takes the corresponding vowel, thus לֵאכַל Gen. 24:33. 28:20.; and as א can rest in e, we have likewise the form לֵאכַל (§§ 87., 88. 4.). The letter ה also, which approaches in its nature to the palatals, takes (וּ) instead of (וּ) (see § 11), e. g. הִירְיָחֹם Gen. 2:18. Ps. 50:21.

§ 270. *Future.* Verbs whose second radical is accompanied by o take (וּ) before it: those in which it has a take (וּ), to avoid a repetition of the same vowel, e. g. יִרְעֶב, יִרְחֹק; and particularly in verbs א, e. g. יִאָּכַל, יִאָּרֶב; also in a few verbs whose second radical has o, e. g. יִחַשֵׁם Mic. 2:12., יִחַשֵׁם Ps. 29:9. The gutturals frequently take simple instead of compound Sh'wa, especially the comparatively strong ה (§ 85. 1, 2, 3, 4.), e. g. יִחַבֵּשׁ Job 5:18., יִחַבֵּם 1 Kings 5:11., יִחַבֵּל Jer. 15:5. Deut. 13:9., יִחַבֵּד Is. 61:10., יִחַבֵּד 1 Kings 1:7., יִחַבֵּד Ps. 1:2.

Special Remarks on the Future of Verbs א.

§ 271. In the following five verbs, אָכַל, אָבַד, אָבַד, אָמַר, אָסַף, the peculiarities of א extend further than those of the other gutturals; for in the future Kal it does not merely take compound instead of simple Sh'wa, but prefers to rest in the preceding vowel, which of course must then be long. They accordingly require an especial notice, although it is not necessary to devote to them an entire paradigm. The exhibition of this single tense, in which alone they differ from other ה gutt. verbs, will be sufficient for our purpose.

§ 272. The vowel thus taken by the preformatives is o; not e, which, in pronunciation at least, would confound the future of these verbs with that of verbs אָ; and not (וּ), which would give to it the form of future Hoph'hal. We have then יִאָּכַל; but in order to prevent the immediate recurrence of the same vowel sound, the second radical takes the simple vowel a, which produces the form יִאָּכַל.

Kal Future.

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
תֹּאכְלֶנָּה		יֹאכְלוּ	תֹּאכַל		יֹאכַל 3
תֹּאכְלֶנָּה		תֹּאכְלוּ	תֹּאכְלִי		תֹּאכַל 2
	נֹאכְלִי			אֹכַל	1

§ 273. The above is the form taken by the future Kal of these five verbs,* except in pause, where the second radical takes *e*, e. g. יֹאכַל Lev. 21 : 22., תֹּאמַר Prov. 1 : 21. Some of the other פִּא verbs partake of the peculiarities of these, e. g. יִאחֲזֶה fut. יֹאחֲזֶה 1 Kings 6 : 10., יִיאָחֶז 6 : 6 ; יִאחֲזֶה Is. 13 : 8. Jer. 13 : 21. ; יִאָסֶה fut. יֹאסֶה Mic. 2 : 12., יִסֶּה 2 Sam. 6 : 1. Ps. 104 : 29. for יֹאסֶה, in both of which instances א is omitted ; so also תִּמְרֶה 2 Sam. 19 : 14. for תֹּאמְרֶה, תִּפְסֶה 1 Sam. 28 : 24. for תֹּאמְרֶה. The verb אָמַר usually takes (,) under the second radical on receiving ׀ conversive, thus יִיאָמַר Gen. 14 : 19. &c. &c. Very rarely א rests in (..), e. g. תֹּאמְרֶה Mic. 4 : 8. Those which have *o* for the first vowel omit the radical א in the first pers. sing., thus אֹכַל Gen. 24 : 33. for אֹאכַל ; אֹסֶה Mic. 4 : 6. for אֹאסֶה (§ 89. 3. a.). There are also some instances of this omission where the first vowel is *e*, e. g. אָרַב Prov. 8 : 17. Jer. 2 : 36. for אֹארַב = אָאָרַב (§ 88. 4.), so יִאָחֶז Gen. 32 : 5. Once on the reception of a suffix the *o* is shifted to the first rad. and shortened, e. g. תֹּאכְלֶה Job 20 : 26. for תֹּאכְלֶה.

§ 274. *Imperative.* The first radical generally retains the compound Sh'wa of the future, thus fut. יִעֲמֹד, imp. עֲמֹד ; in verbs פִּא this is usually (=), e. g. יִאָחֶז Ex. 4 : 4., יִאָזֵר Job 38 : 3., יִאָסֶה Num. 21 : 16.; but where the second radical loses its vowel, as on the addition of הַ paragogic, and in the fem. sing. and masc. plur., the first takes the vowel of the compound Sh'wa, e. g. אֹסֶה Num. 11 : 16., עֲרֹכֶה Job 33 : 5., יִשְׁפֹּתִי Is. 47 : 2.

NIPH HAL.

§ 275. 1. *Preterite.* In Niph. of the verb יִאָחֶז the char. נ, like the future preformatives of Kal, sometimes takes the vowel *o*, e. g. יֹאחֲזֶה

* Those ending in ׀ take (,) under the sec. rad. by § 85. 4. b.

Num. 32:30. Josh. 22:9. The guttural occasionally receives simple instead of compound Sh'wa (§ 85. 2. b.), e. g. נָאֲשָׁמוּ Joel 1:18., נְחִיחַ Deut. 4:32., נְחִיחַ Josh. 8:20., נְחִיחַ 1 Sam. 10:22., נְחִיחַ 1 Kings 10:21., נְחִיחַ v. 3., נְחִיחַ 1 Sam. 1:22.; and the נ sometimes (.) for (·), e. g. נְחִיחַ Job 19:19. 41:20., נְחִיחַ v. 21., נְחִיחַ Jer. 13:22. The participle has sometimes *o* for *a* in the ultimate, e. g. נְחִיחַ Esth. 8:8., נְחִיחַ 9:1. (§ 237).

2. *Future*. In the word נְחִיחַ Ex. 25:31., the י appears to be inserted as a *mater lectionis* to prevent ambiguity, as it might otherwise be taken for the more common word נְחִיחַ.

3. *Infinitive*. נְחִיחַ Is. 1:12. for נְחִיחַ (§ 77. 3.).

4. *Participle*. The preformative rarely takes (·) for (·), e. g. נְחִיחַ Mic. 4:7.

PI'HEL.

§ 276. 1. *Future*. Here the rad. א is sometimes rejected by § 88. 3., e. g. תְּחִיחַ for תְּחִיחַ 2 Sam. 22:40. so תְּחִיחַ Jer. 13:20., תְּחִיחַ Ezek. 28:16.

2. *Participle*. Here also by § 88. 3. we have תְּחִיחַ Job 35:10. for תְּחִיחַ.

HIPH'HIL.

§ 277. *Preterite*. The (· ·) are generally shortened into (· ·) when- ever on account of ה conversive preterite the affirmative takes the accent (§ 218), e. g. תְּחִיחַ, תְּחִיחַ Ezek. 29:7.; תְּחִיחַ Zech. 3:4., תְּחִיחַ Jer. 15:14. The forms תְּחִיחַ Josh. 7:7. for תְּחִיחַ, and תְּחִיחַ Hab. 1:15. for תְּחִיחַ, are anomalous. In this species likewise there are several instances of simple Sh'wa accompanying the guttural, e. g. תְּחִיחַ 2 Kings 4:27.

§ 278. *Infinitive*. In תְּחִיחַ verbs the first radical is occasionally omitted, and the (·) of the characteristic ה lengthened into (·), e. g. תְּחִיחַ Ezek. 21:33. for תְּחִיחַ. In the imperative also א is rejected, and ה takes (·), e. g. תְּחִיחַ Is. 21:14. Jer. 12:9. for תְּחִיחַ.

§ 279. *Future*. Occasionally the radical א is omitted in the first pers. sing., and the performative takes *o*, e. g. תְּחִיחַ for תְּחִיחַ Jer. 46:8., תְּחִיחַ Neh. 13:13., תְּחִיחַ Hos. 11:4. for תְּחִיחַ; or א rests in the preceding *a* and lengthens it, e. g. תְּחִיחַ Num. 11:25. for תְּחִיחַ, once א is omitted, e. g. תְּחִיחַ 1 Sam. 15:5. for תְּחִיחַ.

2. Verbs whose Second Radical is a Guttural.

Verbs ש' Gutt. (זעק).

KAL.

§ 280. *Preterite*. When the second radical is a guttural, it is also affected by the peculiarities described § 252. Accordingly the second radical takes (ֿ) in the preterite where a perfect letter has simple Sh'wa, thus זעקָה for זעקָה; which constitutes the sole deviation of this species from that of קטלֿ.

§ 281. *Infinitive*. As o is the characteristic vowel of this mode, it is retained although accompanying a guttural: hence both absolute and construct are formed in the usual manner.

§ 282. *Future*. Here, as the vowel o is not essential to perspicuity, the guttural generally takes its homogeneous a, thus זעקָ; and sometimes, though but seldom, o, e. g. ינָרוּם Is. 5 : 29, 30., אָזעֿם Num. 23 : 8., תִּחַלֵּל Lev. 5 : 15.

NIPH'HAL.

§ 283. The only peculiarity of this species is the substitution of compound for simple Sh'wa, thus נזעקָה for נזעקָה.

PI'HEL.

§ 284. 1. *Preterite*. As the second radical is incapable of receiving the characteristic Daghest forte of this species, the ı of the first is lengthened into e (§ 84. 3.), e. g. בָּרַךְ for בָּרַךְ (זעק not being used in the intensive species, we have adopted with other grammarians the verb בָּרַךְ as the standard of inflection); in some instances, however, ı is retained (see §§ 291., 143. 1.).

2. *Infinitive*. The (ֿ) of the first radical is lengthened into (ֿ) (§ 84. 3.), thus בָּרַךְ for בָּרַךְ, בָּרַךְ for בָּרַךְ.

3. *Future*. From infinitive, יִבְרַךְ. In many instances, however, (ֿ) is retained see § 292).

PU'HAL.

§ 285. The ı of the first radical is lengthened into its cognate o (see §§ 84. 3., 102. 5. a.), e. g. pret. בָּרַךְ for בָּרַךְ, inf. בָּרַךְ, fut. יִבְרַךְ.

Paradigm of Verbs ʕ Guttural.

PAST TENSE.	Kal.	Niph.	Pihel.	Puhal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	זָעַק	נִזְעַק	בִּרָּךְ	בִּרָּךְ	הִזְעִיק	הִזְעַק	הִתְעַבְּרָךְ
3 f.	זָעְקָה	נִזְעַקְהָ	בִּרְכָּה	בִּרְכָּה		הִזְעַקְהָ	הִתְעַבְּרָהּ
2 m.	זָעַקְתָּ	נִזְעַקְתָּ	בִּרַכְתָּ	בִּרַכְתָּ	&c.	הִזְעַקְתָּ	הִתְעַבְּרָתָּ
2 f.	זָעַקְתְּ	נִזְעַקְתְּ	בִּרַכְתְּ	בִּרַכְתְּ		הִזְעַקְתְּ	הִתְעַבְּרָתְּ
1 c.	זָעַקְתִּי	נִזְעַקְתִּי	בִּרַכְתִּי	בִּרַכְתִּי		הִזְעַקְתִּי	הִתְעַבְּרָתִי
<i>Plur.</i> 3 c.	זָעְקוּ	נִזְעְקוּ	בִּרְכוּ	בִּרְכוּ		הִזְעִיקוּ	הִתְעַבְּרוּ
2 m.	זָעַקְתֶּם	נִזְעַקְתֶּם	בִּרַכְתֶּם	בִּרַכְתֶּם		הִזְעַקְתֶּם	הִתְעַבְּרְתֶּם
2 f.	זָעַקְתֶּן	נִזְעַקְתֶּן	בִּרַכְתֶּן	בִּרַכְתֶּן		הִזְעַקְתֶּן	הִתְעַבְּרְתֶּן
1 c.	זָעַקְנוּ	נִזְעַקְנוּ	בִּרַכְנוּ	בִּרַכְנוּ		הִזְעַקְנוּ	הִתְעַבְּרְנוּ
INFINITIVE.							
<i>Absol.</i>	זָעֹק	הִזְעֹק	בִּרֹּךְ		הִזְעִיק	הִזְעַק	
<i>Constr.</i>	זֶעַק	הִזְעַק	בִּרֶךְ	בִּרֶךְ	הִזְעִיק	הִזְעַק	הִתְעַבְּרֶךְ
FUTURE.							
<i>Sing.</i> 3 m.	יִזְעַק	יִזְעַק	יִבְרַךְ	יִבְרַךְ	יִזְעִיק	יִזְעַק	יִתְעַבְּרַךְ
3 f.	תִּזְעַק	תִּזְעַק	תִּבְרַךְ	תִּבְרַךְ		תִּזְעַק	תִּתְעַבְּרָהּ
2 m.	תִּזְעַקְתָּ	תִּזְעַקְתָּ	תִּבְרַךְ	תִּבְרַךְ	&c.	תִּזְעַקְתָּ	תִּתְעַבְּרָתָּ
2 f.	תִּזְעַקְתְּ	תִּזְעַקְתְּ	תִּבְרַכְתְּ	תִּבְרַכְתְּ		תִּזְעַקְתְּ	תִּתְעַבְּרָתְּ
1 c.	אֶזְעַק	אֶזְעַק	אֶבְרַךְ	אֶבְרַךְ		אֶזְעַק	אֶתְעַבְּרָתִי
<i>Plur.</i> 3 m.	יִזְעַקוּ	יִזְעַקוּ	יִבְרְכוּ	יִבְרְכוּ		יִזְעִיקוּ	יִתְעַבְּרוּ
3 f.	תִּזְעַקְנָה	תִּזְעַקְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה		תִּזְעַקְנָה	תִּתְעַבְּרְנָה
2 m.	תִּזְעַקְתֶּם	תִּזְעַקְתֶּם	תִּבְרַכְתֶּם	תִּבְרַכְתֶּם		תִּזְעַקְתֶּם	תִּתְעַבְּרְתֶּם
2 f.	תִּזְעַקְתֶּן	תִּזְעַקְתֶּן	תִּבְרַכְתֶּן	תִּבְרַכְתֶּן		תִּזְעַקְתֶּן	תִּתְעַבְּרְתֶּן
1 c.	נִזְעַק	נִזְעַק	נִבְרַךְ	נִבְרַךְ		נִזְעַק	נִתְעַבְּרָהּ
IMPERATIVE.							
<i>Sing.</i> 2 m.	זָעַק	הִזְעַק	בִּרֶךְ		הִזְעַק		הִתְעַבְּרֶךְ
2 f.	זָעְקִי	הִזְעִיקִי	בִּרְכִי				הִתְעַבְּרִי
<i>Plur.</i> 2 m.	זָעְקוּ	הִזְעִיקוּ	בִּרְכוּ		&c.		הִתְעַבְּרוּ
2 f.	זָעַקְנָה	הִזְעַקְנָה	בִּרְכְּנָה				הִתְעַבְּרְנָה
PARTICIPLES.							
<i>Active.</i>	זֹעֵק		מְבַרֵּךְ		מִזְעִיק		מִתְעַבְּרֶה
<i>Passive.</i>	זֹעֵק	נֹזֵעַק		מְבֻרָּךְ		מִזְעָק	

Remarks on Verbs ע Guttural.

KAL.

§ 286. 1. *Future*. Sometimes the second radical takes *o*, especially in verbs which are also ע guttural, where the preformative has *a*, e. g. יִהְיֶה Ps. 78 : 47., יִהְיֶה Joel 1 : 20.

2. *Imperative*. In Judg. 19 : 5. we find the form סֶעֶר.

NIPH'HAL.

§ 287. *Preterite*. The verb נָאֵל takes in the third pers. plur. the form נִנְאֵלִי Is. 59 : 3. Lam. 4 : 14. (see § 275).

PI'HEL.

§ 288. *Preterite*. When the third radical also is a guttural, the second takes *ā*, e. g. אָמַר Gen. 34 : 19. (once אָמַר Judg. 5 : 28. for אָמַר); and occasionally when this is not the case, e. g. בָּרַךְ Gen. 28 : 6. Ex. 20 : 11. Is. 60 : 9. The protraction of the first vowel is frequently neglected, e. g. נָאֵץ Ps. 10 : 3., בָּעַר 2 Kings 23 : 24., מָחַר Lev. 14 : 48., נָחַם Is. 51 : 3.

§ 289. *Infinitive*. In the infinitive short *a* is frequently retained, e. g. מָחַר Is. 8 : 1.

§ 290. *Future*. In many instances the first radical retains (_), e. g. יִמְחַר Gen. 18 : 16. Ex. 34 : 8., יִנְחַל Is. 40 : 11., וְיִחַח Gen. 31 : 26., יִבְעַר 1 Kings 14 : 10., וְיִנְאֵץ Jer. 29 : 23., וְיִרְחַם Is. 9 : 16. Zech. 1 : 12. As in the preterite, when the third radical is likewise a guttural, the second takes *ā*, e. g. וְיִנְאֵחַר Ps. 40 : 18. If ר conversive be prefixed, or the word following be a monosyllable, the accent is shifted back to the penult, and the ultimate vowel (_) is shortened into its corresponding (_), (§§ 57. 4., 215. 3.), e. g. וְיִבְרַח Gen. 1 : 22., וְיִשְׁרַח Deut. 17 : 12.

§ 291. 1. *Imperative*. In this mode also the first radical often takes (_), e. g. מָחַר Gen. 18 : 6., נָחַח Is. 40 : 1., וְנָחַל Is. 10 : 30., וְנָחַץ 1 : 16.

2. *Participles*. Here also (_) is found under the first radical, e. g. מְרַחֵם Gen. 1 : 2., מְרַחֵם Is. 49 : 10.

PU'HAL.

§ 292. When the second radical is the strong guttural ה (§ 85. 2.), the *u* of the first is retained, e. g. רָחַמָּה Hos. 2 : 25., יָרַחם 14 : 4., רָחַץ Prov. 30 : 12. In Hos. 13 : 3. we find יִסְעַר for יִסְעֵר.

HIPH'HIL.

§ 293. *Imperative*. Occasionally the second radical takes the guttural vowel *a* instead of *e*, e. g. יִנְחֹרֹחַ Joel 4 : 11.

HITHPA'HEL.

§ 294. 1. *Preterite*. In those persons where the second radical originally has (_), which is lengthened by a disjunctive accent into (_) (§ 107. 1.), the (_) of the first radical is changed into (_) (§ 101. 1. *b.*), e. g. הִנְחִימָתִי Ezek. 5 : 13. for הִנְחִימָתִי. In the verb נָעַשׂ we find the Hithp. formed from the infinitive of Pu'hal, e. g. הִתְנַעַשׂ Jer. 25 : 16. 48 : 8.

2. *Future*. The same vowel-changes take place on the reception of a strong disjunctive accent in this tense also, e. g. יִנְחֹרֹחַ Num. 23 : 19. Deut. 32 : 36.

3. *Verbs whose Third Radical is a Guttural.*

Verbs ש" Gutt. (שָׁמַע).

§ 295. The sole peculiarity of these verbs consists in preferring the vowel *a* before the final guttural. In consequence of which, whenever the vowel of the second radical is either *e*, *i*, *o*, or *u*, and is characteristic of the species, mode, tense, &c., or has a semi-vowel resting in it, as ה, ר, or ל, the guttural takes its homogeneous vowel *a* (Patahh furtive, § 23) in addition, e. g. inf. Kal. שָׁמַע, part. pass. שָׁמַע, Hiph. הִשְׁמַע. But when the vowel of the second radical is not rendered immutable by either of these causes, in future Kal always, and frequently in the remaining species, it becomes merged into the *a* of the guttural, e. g. fut. Kal. יִשְׁמַע, fut. Niph. יִשְׁמַע or יִשְׁמַע, Pi'el שָׁמַע or שָׁמַע.

KAL.

§ 296. *Preterite*. The third radical, in those persons where it is destitute of a vowel, takes Sh'wa simple, contrary to the general rule § 84. 2., thus קָמַעַשׁ , in order to avoid the too close connection of the root of the verb with the affirmative, on whose vowel the pronunciation of the last radical would then depend, as קָמַעַשׁ ; but when the affirmative also has Sh'wa, the guttural takes Pattahh furtive (§ 23), thus קָמַעַשׁ for קָמַעַשׁ .

§ 297. *Infinitive*. *Absol.*—The vowel *o* is retained, in order to preserve the necessary distinction in form between this mode and the preterite, thus קָמַעַשׁ . *Constr.*— קָמַעַשׁ .

§ 298. *Future*. As the vowel *o*, which in this tense usually accompanies the second radical, is not essential to perspicuity, it becomes lost in the *a* of the guttural, e. g. קָמַעַשׁ (see above, § 295) for קָמַעַשׁ .

§ 299. *Imperative*. Regularly formed from the future, thus קָמַעַשׁ .

§ 300. *Participle*. *Active*.—As the first is the essential vowel, the second may be either retained or contracted; hence the two forms קָמַעַשׁ and קָמַעַשׁ . *Pass.*—The ultimate vowel of the passive is accompanied by its homogeneous semi-vowel י , and is consequently immutable (§ 295), thus קָמַעַשׁ .

NIPH'HAL.

§ 301. *Preterite*. Like the Niph'hal of קָמַעַשׁ ; except the sec. pers. fem. sing., where, on account of the concurrence of two Sh'was, the guttural takes Pattahh furtive (§ 23).

§ 302. *Infinitive*. *Absol.*—That this mode may not be confounded with the preterite, the *o* of the second radical is retained, thus קָמַעַשׁ . *Constr.*—As *e* is not an essential vowel, it undergoes contraction, thus קָמַעַשׁ for קָמַעַשׁ .

§ 303. *Future*. The future and after it the imperative are contracted like the infinitive construct, thus fut. קָמַעַשׁ , imp. קָמַעַשׁ .

PI'HEL.

§ 304. *Preterite*. The vowel of the second radical, not being essential, is either preserved or contracted, thus קָמַעַשׁ or קָמַעַשׁ .

§ 305. *Infinitive*. In the absolute the full form is retained, thus **יִשְׁמַע**; in the construct the final syllable is contracted, thus **יִשְׁמַע**.

§ 306. *Future*. May be contracted or not, thus **יִשְׁמַע** or **יִשְׁמַע**.

§ 307. *Imperative*. Regularly formed from the future.

§ 308. *Participle*. Contracted or not, thus **יִשְׁמַע** or **יִשְׁמַע**.

PU'HAL.

§ 309. Throughout like the Pu'hal of **קָמַל**; except the sec. pers. fem. sing. of the preterite, where the guttural takes Pattahh furtive (§ 23).

HIPH'HIL.

§ 310. *Preterite*. The guttural, being preceded by the heterogeneous characteristic vowel *i*, takes Pattahh furtive, thus **יִשְׁמַע**. And so in the *infinitive*, *future*, and *participle*.

§ 311. *Imperative*. Here the heterogeneous *i* is merged into the vowel of the guttural, on account of the quickness of expression proper to this mode, which opposes the extension of the word by an additional vowel, thus **יִשְׁמַע**.

HOPH'HAL.

§ 312. No peculiarity.

HITHPA'HEL.

§ 313. Regularly formed from the infinitive of Pīhel. As the example of **שׁ** guttural, which in compliance with custom we have thought proper to retain, has the sibilant **שׁ** for its first radical, a transposition here takes place (see § 151. 1.), thus **יִשְׁמַע** for **יִשְׁמַע**.

Paradigm of Verbs 5 Guttural.

PRETERITE.	Kal.	Niph.	Pi'el.	Pa'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	שָׁמַע	שָׁמַע	שָׁמַע	שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמֵּעַ
3 f.	שָׁמְעָה	שָׁמְעָה	שָׁמְעָה		הִשְׁמִיעָה		הִשְׁתַּמֵּעָה
2 m.	שָׁמַעְתָּ	שָׁמַעְתָּ	שָׁמַעְתָּ	&c.	הִשְׁמַעְתָּ	&c.	הִשְׁתַּמֵּעְתָּ
2 f.	שָׁמַעְתְּ	שָׁמַעְתְּ	שָׁמַעְתְּ		הִשְׁמַעְתְּ		הִשְׁתַּמֵּעְתְּ
1 c.	שָׁמַעְתִּי	שָׁמַעְתִּי	שָׁמַעְתִּי		הִשְׁמַעְתִּי		הִשְׁתַּמֵּעְתִּי
<i>Plur.</i> 3 c.	שָׁמְעוּ	שָׁמְעוּ	שָׁמְעוּ		הִשְׁמִיעוּ		הִשְׁתַּמֵּעוּ
2 m.	שָׁמַעְתֶּם	שָׁמַעְתֶּם	שָׁמַעְתֶּם		הִשְׁמַעְתֶּם		הִשְׁתַּמֵּעְתֶּם
2 f.	שָׁמַעְתֶּן	שָׁמַעְתֶּן	שָׁמַעְתֶּן		הִשְׁמַעְתֶּן		הִשְׁתַּמֵּעְתֶּן
1 c.	שָׁמַעְנוּ	שָׁמַעְנוּ	שָׁמַעְנוּ		הִשְׁמַעְנוּ		הִשְׁתַּמֵּעְנוּ
INFINITIVE.							
<i>Absol.</i>	שָׁמַעַ	שָׁמְעָה	שָׁמַעַ				
<i>Constr.</i>	שָׁמַעַ	שָׁמַעַ	שָׁמַעַ	שָׁמַעַ	הִשְׁמִיעַ	הִשְׁמַעַ	הִשְׁתַּמֵּעַ
FUTURE.							
<i>Sing.</i> 3 m.	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמַע	יִשְׁמִיעַ	יִשְׁמַע	יִשְׁתַּמֵּעַ
3 f.	יִשְׁמַעַת	יִשְׁמַעַת	יִשְׁמַעַת		יִשְׁמִיעַת		יִשְׁתַּמֵּעַת
2 m.	יִשְׁמַעְתָּ	יִשְׁמַעְתָּ	יִשְׁמַעְתָּ	&c.	יִשְׁמַעְתָּ	&c.	יִשְׁתַּמֵּעְתָּ
2 f.	יִשְׁמַעְתְּ	יִשְׁמַעְתְּ	יִשְׁמַעְתְּ		יִשְׁמַעְתְּ		יִשְׁתַּמֵּעְתְּ
1 c.	יִשְׁמַעְתִּי	יִשְׁמַעְתִּי	יִשְׁמַעְתִּי		יִשְׁמַעְתִּי		יִשְׁתַּמֵּעְתִּי
<i>Plur.</i> 3 m.	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ		יִשְׁמִיעוּ		יִשְׁתַּמֵּעוּ
3 f.	יִשְׁמַעְנָה	יִשְׁמַעְנָה	יִשְׁמַעְנָה		יִשְׁמִיעְנָה		יִשְׁתַּמֵּעְנָה
2 m.	יִשְׁמַעְתֶּם	יִשְׁמַעְתֶּם	יִשְׁמַעְתֶּם		יִשְׁמַעְתֶּם		יִשְׁתַּמֵּעְתֶּם
2 f.	יִשְׁמַעְתֶּן	יִשְׁמַעְתֶּן	יִשְׁמַעְתֶּן		יִשְׁמַעְתֶּן		יִשְׁתַּמֵּעְתֶּן
1 c.	יִשְׁמַעְנוּ	יִשְׁמַעְנוּ	יִשְׁמַעְנוּ		יִשְׁמַעְנוּ		יִשְׁתַּמֵּעְנוּ
IMPERATIVE.							
<i>Sing.</i> 2 m.	שָׁמַעַ	שָׁמַעַ	שָׁמַעַ		הִשְׁמַעַ		הִשְׁתַּמֵּעַ
2 f.	שָׁמְעִי	שָׁמְעִי	שָׁמְעִי		הִשְׁמִיעִי		הִשְׁתַּמֵּעִי
<i>Plur.</i> 2 m.	שָׁמְעוּ	שָׁמְעוּ	שָׁמְעוּ		הִשְׁמִיעוּ		הִשְׁתַּמֵּעוּ
2 f.	שָׁמְעֶינָה	שָׁמְעֶינָה	שָׁמְעֶינָה		הִשְׁמִיעֶינָה		הִשְׁתַּמֵּעֶינָה
PARTICIPLES.							
<i>Active.</i>	שָׁמֵעַ		שָׁמֵעַ		מְשַׁמֵּעַ		מְשַׁמֵּעַ
<i>Passive.</i>	שָׁמוֹעַ	שָׁמוֹעַ		שָׁמוֹעַ		שָׁמוֹעַ	

NIPH'HAL.

§ 320. *Preterite.* שָׁנַן for שָׁנְנָן.

§ 321. *Inf., Fut., and Imp.* In all these, נ is accompanied by the vowel (ָ); consequently no rejection takes place.

§ 322. *Participle.* שָׁנֵן for שָׁנְנֵן.

PI'HEL AND PU'HAL.

§ 323. In all respects like קָטַל and קָטַל, נ having a vowel of its own.

HIPH'HIL.

§ 324. The liquid נ is assimilated to the second radical throughout, thus הִנְיִשׁ.

HOPH'HAL.

§ 325. As in the active voice, נ is assimilated to the letter following; the preformative takes ה (§ 149), which before Daghesh forte is preferred to ח (§ 101. 3. b.), thus הִנְחָן for הִנְחָן.

HITHPA'HEL.

§ 326. Regularly formed from infin. Pi'hel; it is consequently inflected throughout like הִתְקַטַּל.

Paradigm of Verbs נָסַח.

PAST TENSE.	Kal.	Niph.	Pihel.	Puhal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	נָסַח	נִסַּח	נִסַּח	נִסַּח	הִנִּסַּח	הִנִּסַּח	הִתְנַסַּח
3 f.	נִסַּחָה	נִסַּחָה			הִנִּסַּחָה	הִנִּסַּחָה	
2 m.	נִסַּחְתָּ	נִסַּחְתָּ	&c.	&c.	הִנִּסַּחְתָּ	הִנִּסַּחְתָּ	&c.
2 f.	נִסַּחְתְּ	נִסַּחְתְּ			הִנִּסַּחְתְּ	הִנִּסַּחְתְּ	
1 c.	נִסַּחְתִּי	נִסַּחְתִּי			הִנִּסַּחְתִּי	הִנִּסַּחְתִּי	
<i>Plur.</i> 3 c.	נִסַּחוּ	נִסַּחוּ			הִנִּסַּחוּ	הִנִּסַּחוּ	
2 m.	נִסַּחְתֶּם	נִסַּחְתֶּם			הִנִּסַּחְתֶּם	הִנִּסַּחְתֶּם	
2 f.	נִסַּחְתֶּן	נִסַּחְתֶּן			הִנִּסַּחְתֶּן	הִנִּסַּחְתֶּן	
1 c.	נִסַּחְנוּ	נִסַּחְנוּ			הִנִּסַּחְנוּ	הִנִּסַּחְנוּ	
INFINITIVE.							
<i>Absol.</i>	נִסֹּחַ	הִנָּסֹחַ	נִסֹּחַ	נִסֹּחַ	הִנָּסֹחַ	נִסֹּחַ	הִתְנָסֹחַ
<i>Constr.</i>	לְנִסֹּחַ	לְהִנָּסֹחַ	לְנִסֹּחַ	לְנִסֹּחַ	לְהִנָּסֹחַ	לְנִסֹּחַ	לְהִתְנָסֹחַ
FUTURE.							
<i>Sing.</i> 3 m.	יִנָּסֵחַ	יִנָּסֵחַ	יִנָּסֵחַ	יִנָּסֵחַ	יִנָּסֵחַ	יִנָּסֵחַ	יִתְנָסֵחַ
3 f.	יִנָּסֵחָה	יִנָּסֵחָה			יִנָּסֵחָה	יִנָּסֵחָה	
2 m.	יִנָּסֵחְתָּ	יִנָּסֵחְתָּ	&c.	&c.	יִנָּסֵחְתָּ	יִנָּסֵחְתָּ	&c.
2 f.	יִנָּסֵחְתְּ	יִנָּסֵחְתְּ			יִנָּסֵחְתְּ	יִנָּסֵחְתְּ	
1 c.	יִנָּסֵחְתִּי	יִנָּסֵחְתִּי			יִנָּסֵחְתִּי	יִנָּסֵחְתִּי	
<i>Plur.</i> 3 m.	יִנָּסֵחוּ	יִנָּסֵחוּ			יִנָּסֵחוּ	יִנָּסֵחוּ	
3 f.	יִנָּסֵחֶנָּה	יִנָּסֵחֶנָּה			יִנָּסֵחֶנָּה	יִנָּסֵחֶנָּה	
2 m.	יִנָּסֵחֶיכֶם	יִנָּסֵחֶיכֶם			יִנָּסֵחֶיכֶם	יִנָּסֵחֶיכֶם	
2 f.	יִנָּסֵחֶינָּה	יִנָּסֵחֶינָּה			יִנָּסֵחֶינָּה	יִנָּסֵחֶינָּה	
1 c.	יִנָּסֵחֻנוּ	יִנָּסֵחֻנוּ			יִנָּסֵחֻנוּ	יִנָּסֵחֻנוּ	
IMPERATIVE.							
<i>Sing.</i> 2 m.	נִסֵּחַ	הִנָּסֵחַ	נִסֵּחַ		הִנָּסֵחַ		הִתְנָסֵחַ
2 f.	נִסֵּי	הִנָּסֵי			הִנָּסֵי		
<i>Plur.</i> 2 m.	נִסֵּי	הִנָּסֵי	&c.		הִנָּסֵי		&c.
2 f.	נִסֵּינָּה	הִנָּסֵינָּה			הִנָּסֵינָּה		
PARTICIPLES.							
<i>Active.</i>	נִסֵּחַ		מִנָּסֵחַ		מִנָּסֵחַ		מִתְנָסֵחַ
<i>Passive.</i>	נִסֵּי	נִסֵּי		מִנָּסֵחַ		מִנָּסֵחַ	

Remarks on Verbs כִּן.

KAL.

§ 327. *Infinitive.* The construct in some verbs retains the radical כִּן, e. g. כִּנֵּץ Gen. 20 : 6. Job 6 : 7., כִּשָּׂא Is. 1 : 14., כִּבֵּל 34 : 4., כִּצַּר Prov. 2 : 8., כִּסֵּם Ezek. 24 : 8. 25 : 12.

§ 328. *Future.* In some instances כִּן is not assimilated, e. g. כִּנְצֹר Deut. 33 : 9. Ps. 61 : 8. 78 : 7. 140 : 2, 5. Prov. 5 : 2., כִּנְסֹר Jer. 3 : 5., כִּתְּנֶהּ Ps. 68 : 3. And as the vowel of the second radical is not an essential one, some verbs take *a*, as כִּנְשָׁ ; others *e*, as כִּתְּנֶה ; and others again *o*, as כִּיבֹל Ps. 1 : 3. If the second radical is a guttural, and consequently incapable of receiving Daghesh, כִּן is generally retained, e. g. כִּינָּחַם, כִּינָּחַם, כִּינָּחַם ; although in this case also it is occasionally rejected, whence we have כִּינָּחַח Ps. 38 : 3., and also כִּינָּחַח Jer. 21 : 13. and כִּינָּחַח Prov. 17 : 10.

• § 329. *Imperative.* This mode, like the future from which it is derived, takes either *a*, *e*, or *o*, e. g. כִּנְשֵׁ 2 Sam. 1 : 15., כִּנְשֵׁ Gen. 19 : 9., כִּנְשֵׁ Josh. 3 : 9.

NIPH'HAL.

§ 330. 1. *Preterite.* As the first radical is here rejected, and compensated by Daghesh in the second, this species is to be distinguished from Pi'hel with *a* for the second vowel (see § 238) by the context alone, e. g. Niph. and Pi'hel כִּנְּרָ, כִּנְּסָ, כִּנְּחָ.

2. *Participle.* In the following instances *o* appears instead of *a* : כִּיבֹל Gen. 17 : 26., כִּיבֹלִים 34 : 22. The first, however, may be considered as a preterite from the root כִּבֵּל, as likewise כִּיבֹלִי v. 27. Comp. כִּיבֹלִים (§ 237).

HIPH'HIL AND HOPH'HAL.

§ 331. Some כִּן guttural verbs retain the כִּן in these species as in future Kal, e. g. כִּינְחִיל, כִּינְחִיל Jer. 3 : 18., כִּינְחִיל Job 7 : 3. And occasionally one whose second radical is not a guttural, e. g. כִּינְחִיל Ezek. 22 : 20., כִּינְחִיל Judg. 20 : 31.

HITHPA'HEL.

§ 332. In the form כִּינְחִיל Is. 52 : 6. for כִּינְחִיל, כִּן is assimilated to כִּן by § 152 : 3.

Special Remarks on the Verbs נָתַן and לָקַח.

§ 333. נָתַן. When the liquid נ, constituting the first radical of a verb, is preceded by a vowel and accompanied by Sh'wa, it is, as we have seen, assimilated to the letter following. It suffers the same change under the same circumstances when occupying the last place in the root, e. g. נָתַן for נָתַת. We find in the pret. Kal some instances of the rejection of the first radical, e. g. נָתַתָּה 2 Sam. 22 : 41. for נָתַתָּה, נָתַתָּה Ps. 8 : 2. for נָתַתָּה, although this latter example has hitherto been considered as either the infinitive with ה char. fem., or the imperative with ה paragoric; but if we construe it as a preterite, with the relative אֲשֶׁר referring to שֵׁם, the passage will read, *How great is thy name upon the whole earth, which (name) gives (i. e. extends) thy glory over the heavens.* In the infinitive construct of this verb both the first and third radicals are rejected, thus נָתַת for נָתַתָּה.

§ 334. לָקַח. Kal.—With the verbs לָקַח may be classed לָקַח, the initial ל of which is assimilated or rejected in the same manner as the נ of those verbs (§ 77. 2.); thus inf. constr. קַח for לָקַח, fut. יִקַּח for יִלָּקַח, imp. קַח. Once the first radical is rejected in the preterite, as in נָתַת, e. g. קָחָם Hos. 11 : 3. for לָקַחָם. Niph.—In this species of לָקַח, ל is not assimilated; it is however in that of the verb לָחַץ, e. g. נָחַץ Job 4 : 10. Hoph.—ל assimilated, e. g. יִקַּח Gen. 18 : 4.

CHAPTER VI.

IMPERFECT VERBS. CLASS III.

VERBS UNDERGOING A CHANGE OR REJECTION IN BOTH CONSONANTS AND VOWELS.

§ 335. THE third class of imperfect verbs comprises those whose root contains a weak letter, or of which the second and third radicals are alike. They are of four kinds :

1. Those whose first radical is י, termed Verbs יָ.
2. Those whose second radical is either ך or ך, termed Verbs ךֿ and ךֿ.
3. Those whose second and third radicals are alike, termed Verbs ךֿך.
4. Those whose third radical is either ך or ך, termed Verbs ךֿך and ךֿך.

1. Verbs whose First Radical is Yodh.

Verbs יָ (יָשַׁב).

§ 336. Those verbs which have י for their first radical, suffer either a rejection or change of this letter, and a consequent change of vowel. It is extremely probable that the greater part of them were originally יָ, which form is generally retained in the Arabic and Ethiopic;* for it is only in the Kal, Pi'el, Pu'hal, and Hithpa'el species, where this letter commences a syllable accompanied by a heterogeneous vowel, that it becomes changed into י (§ 92. 1. δ.). In the remaining parts of the verb, where the first radical ends a syllable, י is generally restored, or rather remains, and the vowel of the preformative is changed to agree with it. The formation is as follows :

KAL.

§ 337. *Preterite.* יָשַׁב for יָשַׁב.

§ 338. *Infinitive. Absol.* יָשׁוּב. *Constr.*—Here י is generally rejected by aphæresis for the same reason as the ך of verbs יָשׁוּב (§§ 76, 316); and to form a fem. Cegholate noun, the characteristic ך is affixed, e. g. יָשׁוּבָה.

* Thus יָשַׁב, Arab. يَسُبُّ, Eth. ያሰባ; יָשַׁב, Arab. يَسُبُّ, Eth. ያሰባ. In Heb. also we find יָשַׁב for יָשַׁב Gen. 11:30.

§ 339. *Future*. Formed by rejecting the radical י, and lengthening the () of the preformative into (), which vowel the second radical also takes to correspond, e. g. יִשָּׁב for יִשֵּׁב, so also יִלָּךְ, יִלָּךְ; this is the most usual form, although a Daghesh is occasionally inserted in the second radical, when the () of the preformative remains unchanged, e. g. יִצָּק, יִצָּר, יִצָּר. Frequently, however, י is retained, and by resting in the preceding () lengthens it, and causes the second radical to take (); for the immediate succession of two such long vowels of the same kind is contrary to the genius of Hebrew orthoëpy, e. g. יִירָשׁ, יִירָשׁ, יִירָשׁ, יִירָשׁ, יִירָשׁ.

§ 340. *Imperative*. יִשָּׁב, regularly formed from the future.

§ 341. *Participles*. Like those of קָטַל.

NIPH'HAL.

§ 342. *Preterite*. Here on the reception of נ characteristic, the original י is restored, and rests in its homogeneous vowel o, e. g. נִישָּׁב. This י remains throughout the species; and consequently,

§ 343. *Infn., Fut., and Imp.* are formed like those of נִקָּטַל.

§ 344. *Participle*. Usually formed from the preterite by changing the final () by § 171. into (), thus נִישָּׁב.

PI'HEL AND PU'HAL.

§ 345. In each of these species, on account of the heterogeneous nature of the first vowel, י is exchanged for י as in Kal; which constitutes their sole peculiarity.

HIPH'HIL.

§ 346. *Preterite*. On prefixing ה characteristic, the original י is restored, and rests in the vowel o, as in Niph'hal, thus הִישָּׁב.

§ 347. *Infn., Fut., Imp., and Part.* The same observation applies to these parts of the species, e. g. הִישָּׁב, הִישָּׁב, הִישָּׁב, הִישָּׁב.

HOPH'HAL.

§ 348. In this species ה characteristic regularly takes (), which, that י may rest in it, is lengthened into (י), thus pret. הִישָּׁב, infim. הִישָּׁב, fut. הִישָּׁב, part. הִישָּׁב.

Paradigm of Verbs פִּי.

PRETERITE.	Kal.	Niph.	Pihel.	Puhal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	רָשָׁב	נִרְשָׁב	רָשַׁב	רָשַׁב	הוֹרְשִׁיב	הוֹרְשָׁב	הִתְרַשְׁבָּ
3 f.	רָשְׁבָה	נִרְשְׁבָה			הוֹרְשִׁיבָה	הוֹרְשָׁבָה	
2 m.	רָשַׁבְתָּ	נִרְשַׁבְתָּ	&c.	&c.	הוֹרְשִׁיבְתָּ	הוֹרְשָׁבְתָּ	&c.
2 f.	רָשַׁבְתְּ	נִרְשַׁבְתְּ			הוֹרְשִׁיבְתְּ	הוֹרְשָׁבְתְּ	
1 c.	רָשַׁבְתִּי	נִרְשַׁבְתִּי			הוֹרְשִׁיבְתִּי	הוֹרְשָׁבְתִּי	
<i>Plur.</i> 3 c.	רָשְׁבוּ	נִרְשְׁבוּ			הוֹרְשִׁיבוּ	הוֹרְשָׁבוּ	
2 m.	רָשַׁבְתֶּם	נִרְשַׁבְתֶּם			הוֹרְשִׁיבְתֶּם	הוֹרְשָׁבְתֶּם	
2 f.	רָשַׁבְתֶּן	נִרְשַׁבְתֶּן			הוֹרְשִׁיבְתֶּן	הוֹרְשָׁבְתֶּן	
1 c.	רָשַׁבְנוּ	נִרְשַׁבְנוּ			הוֹרְשִׁיבְנוּ	הוֹרְשָׁבְנוּ	
INFINITIVE.							
<i>Absol.</i>	רָשׁוּב						
<i>Constr.</i>	רָשַׁבְתָּ	הוֹרְשָׁב	רָשַׁב	רָשַׁב	הוֹרְשִׁיב	הוֹרְשָׁב	הִתְרַשְׁבָּ
FUTURE.							
<i>Sing.</i> 3 m.	יִרְשָׁב	יִרְשָׁב	יִרְשַׁב	יִרְשַׁב	יִוְרְשִׁיב	יִוְרְשָׁב	יִתְרַשְׁבָּ
3 f.	תִּרְשָׁב	תִּרְשָׁב			תִּוְרְשִׁיב	תִּוְרְשָׁב	
2 m.	תִּרְשַׁב	תִּרְשַׁב	&c.	&c.	תִּוְרְשִׁיב	תִּוְרְשָׁב	&c.
2 f.	תִּרְשַׁבִּי	תִּרְשַׁבִּי			תִּוְרְשִׁיבִי	תִּוְרְשָׁבִי	
1 c.	אֶרְשָׁב	אֶרְשָׁב			אִוְרְשִׁיב	אִוְרְשָׁב	
<i>Plur.</i> 3 m.	יִרְשָׁבוּ	יִרְשָׁבוּ			יִוְרְשִׁיבוּ	יִוְרְשָׁבוּ	
3 f.	תִּרְשָׁבְנָה	תִּרְשָׁבְנָה			תִּוְרְשִׁיבְנָה	תִּוְרְשָׁבְנָה	
2 m.	תִּרְשָׁבוּ	תִּרְשָׁבוּ			תִּוְרְשִׁיבוּ	תִּוְרְשָׁבוּ	
2 f.	תִּרְשָׁבְנָה	תִּרְשָׁבְנָה			תִּוְרְשִׁיבְנָה	תִּוְרְשָׁבְנָה	
1 c.	נִרְשָׁב	נִרְשָׁב			נִוְרְשִׁיב	נִוְרְשָׁב	
IMPERATIVE.							
<i>Sing.</i> 2 m.	רָשַׁב	הוֹרְשָׁב	רָשַׁב		הוֹרְשָׁב		הִתְרַשְׁבָּ
2 f.	רָשְׁבִי	הוֹרְשִׁיבִי			הוֹרְשִׁיבִי		
<i>Plur.</i> 2 m.	רָשְׁבוּ	הוֹרְשָׁבוּ	&c.		הוֹרְשִׁיבוּ		&c.
2 f.	רָשְׁבְנָה	הוֹרְשִׁיבְנָה			הוֹרְשִׁיבְנָה		
PARTICIPLES.							
<i>Active.</i>	רָשֹׁב		מִרְשָׁב		מוֹרְשִׁיב		מִתְרַשְׁבָּ
<i>Passive.</i>	רָשׁוּב	נִרְשָׁב		מִרְשָׁב		מוֹרְשָׁב	

Remarks on Verbs פִּי.

KAL.

§ 349. *Future.* A few verbs take (ְ) under the preformative without rejecting the radical פִּי, e. g. פִּיִּקֶר Ps. 72 : 14., אִילָכָה Mic. 1 : 8. Sometimes פִּי is rejected without either exchanging (ְ) for its longer cognate vowel (ִ), or inserting a Daghesth in the following letter (§ 100. 1. *note*), e. g. יִשֶׁר 1 Sam. 18 : 20, 26., יִרָא v. 12.; but in a few verbs, on the rejection of פִּי, Daghesth forte is inserted in the second radical, in order to preserve the preceding (ְ) unchanged, e. g. יִצֵּק 2 Kings 9 : 6. from יִצֵּק, יִצֵּחַ Is. 9 : 17., יִצֵּר 44 : 12., יִשֶׁר 1 Sam. 6 : 12., אִסְרָם Hos. 10 : 10., which forms must be distinguished from futures פִּנַּן (§ 317). A פִּי conversive prefixed to this tense shortens the (ְ) of the second radical into (ִ), e. g. יִלְכֶּה, יִלְכֶּה Gen. 28 : 10.; and frequently (ְ) in the same situation is thus changed into (ִ), e. g. יִיָּצֵק, יִיָּצֵק 1 Kings 22 : 35., יִיָּקֵץ, יִיָּקֵץ Gen. 9 : 24., יִיָּצֵר, יִיָּצֵר Gen. 2 : 19. In one verb we find the original פִּי restored in this tense, and resting in its homogeneous vowel Shurek, viz. pret. יִבֵּל, fut. יִבֵּל.

§ 350. *Infinitive.* *Absol.*—Once פִּי is here also rejected, e. g. כָּל for כָּל Job 42 : 2. *Constr.*—And, on the contrary, פִּי is occasionally retained in the construct state, e. g. יִסְדֵּי Ex. 29 : 12. Hab. 3 : 13.; in two instances likewise when ת is affixed, e. g. יִבְשֶׁת Gen. 8 : 7., יִבְלֶת Num. 14 : 16. In the verb יִדַּע besides יִדַּע we have יִדַּע Ex. 2 : 4. Is. 11 : 9. without the initial פִּי, and ת char. fem. for ת (with ת omitted יִדַּע Job 32 : 6, 10.); so יִדַּע Gen. 3 : 19., יִלְהֶ 2 Kings 19 : 3. (and also יִלְהֶ Gen. 25 : 24, 26., and contracted יִלְהֶ 1 Sam. 4 : 19.). In those verbs which are at the same time both פִּי and יִלְהֶ, the last radical rests in (ְ), e. g. יִצֵּחַ for יִצֵּחַ.

§ 351. *Imperative.* The imperative of the verb יִצֵּק appears both with and without פִּי, e. g. יִצֵּק Ezek. 24 : 3., יִצֵּק 2 Kings 4 : 41. After the rejection of פִּי, this mode also takes (ְ), which on being followed by Makkeph is shortened into (ִ), e. g. יִלְכֶּה, יִלְכֶּה; with ת parag. יִלְכֶּה, which by rejecting ת becomes יִלְכֶּה Num. 23 : 13. Judg. 19 : 13.; or resting in (ְ), יִדַּע Prov. 24 : 14. The form יִצֵּר Is. 8 : 10. Judg. 19 : 30. is instead of יִצֵּר (like יִצֵּר Nah. 2 : 9.), פִּי on the rejection of פִּי being changed into פִּי, for which is written (ִ) (see § 100. 1. *note*).

§ 352. *Participle.* The word יִדַּע 1 Sam. 21 : 3., which is generally regarded either as preterite Hiph'il for יִדַּע or as a new

species termed Po'hel, we would prefer to consider as the participle of Kal with the pronoun of the first person affixed, thus *I (am) knowing, I know*, a construction of very common occurrence in Chaldee and Syriac. Comp. also יוֹלְדָה Gen. 16 : 11., מִשְׁתַּחֲוִיָּים Ezek. 8 : 16. (see Josh. 22 : 23.).

NIPH'HAL.

§ 353. *Preterite*. In a few instances the restored ך takes its other homogeneous vowel ū, e. g. נִלְכְּדוּ 1 Chron. 3 : 5. 20 : 8.; and also in the participle, where we find נִלְכְּדוּ Zeph. 3 : 18., נִלְכְּדוּ Lam. 1 : 4.

§ 354. *Future*. In this tense ך appears twice, although ך is restored in the preterite, viz. נִיחַדְּךָ Gen. 8 : 12., יִרְדֶּךָ Ex. 19 : 13. It is the opinion of the elder (Joseph) Kimhhi, that the former of these instances belongs to the Hithpa'hel species (ת being assimilated to ך); to which the younger (David) objects, that if this were the case, the radical ך would receive (), not reflecting that the following letter is a guttural. See Michlol, fol. 32. b. 1., and Shorashim, col. 192. When ך is restored in this tense, the preformative ׀ of the first pers. sing. invariably takes the shorter vowel () instead of (), in order to express more distinctly the reduplication of the weak letter ך (see § 88. 1.), thus אֶרְשֶׁב.

PI'HEL.

§ 355. *Future*. We meet with some instances in which the radical ך gives its vowel to the preformative of the future, and is either retained as an otiant letter, e. g. וְיִרְשְׁכֶם 2 Chron. 32 : 30. for וְיִרְשְׁכֶם; or is rejected, e. g. וְיִבְשְׁהוּ Nah. 1 : 4. for וְיִבְשְׁהוּ Lam. 8 : 33. for וְיִבְשְׁהוּ; and so always in the verb יִרְדֶּךָ, thus יִרְדֶּךָ for יִרְדֶּךָ Joel 4 : 3. Ob. 1 : 11. Nah. 3 : 10. Lam. 3 : 53. Once the original ך is retained, viz. אֶרְשֶׁב Is. 45 : 2.

HIPH'HIL.

§ 356. *Preterite*. In the following preterites ך is retained, and rests in (), viz. הִימְיָךְ, הִימְיָךְ, הִימְיָךְ, הִימְיָךְ, הִימְיָךְ. This is likewise the case in the infinitive, e. g. הִימְיָךְ Is. 1 : 17., and also in the imperative, e. g. הִימְיָךְ Ex. 2 : 9.; in which mode ה occasionally takes the vowel () notwithstanding the restoration of ך, e. g.

הוֹצֵא Gen. 8 : 17., הָרָשָׁה Ps. 5 : 9. Occasionally the first radical is rejected altogether, thus הִלַּכְתִּי Hos. 2 : 16. for הִלַּכְתִּי.

§ 357. *Future.* יִרְטִיב for יְרַחֵשׁ, יִהְיֶה לִּי for יִהְיֶה לִּי, Deut. 32 : 13., יִתֵּן Ex. 2 : 7. (§ 77. 3.); in some verbs ה is retained with this vowel, viz. יִהְיֶה לִּי Is. 52 : 5., and occasionally with the original ו, e. g. יִהְיֶה לִּי 1 Sam. 17 : 47. Ps. 28 : 7. 45 : 18. 116 : 6. Sometimes the radical ו takes the vowel of the rejected ה, e. g. יִרְטִיב Job 24 : 21., יִהְיֶה לִּי Is. 16 : 7., יִרְטִיב Ps. 138 : 6.; and once this ו is rejected, viz. תִּנְיָחָהוּ Ex. 2 : 9. for תִּנְיָחָהוּ. There are a few instances in which the preformative takes its proper vowel (_), the first radical forming with it a diphthong, e. g. אֶסְרֶם Hos. 7 : 12., יִשְׁרֶה Prov. 4 : 25. We occasionally find א in place of the radical ו, e. g. תִּאֶמְנֶה Is. 30 : 21. for תִּמְנֶה, תִּאֶסְפֶּה Ex. 5 : 7. for תִּסְפֶּה, also תִּסְפֶּה Ex. 9 : 28., and once תִּסְפֶּה Prov. 30 : 6. for תִּסְפֶּה. On taking ו conversive, the (_) of the apocopated form is further shortened into (_) (§ 211), e. g. יִיָּסֶה Is. 7 : 10., יִיָּסֶה Gen. 8 : 10., יִיָּסֶה Ex. 2 : 21., יִיָּסֶה 2 Kings 9 : 30., יִיָּסֶה 1 Sam. 1 : 23.; and occasionally without ו conversive in fut. apoc., e. g. יִיָּסֶה Deut. 3 : 26., יִיָּסֶה Prov. 1 : 5.

HITHPA'HEL.

§ 358. The initial ו of some verbs is restored in this species also, e. g. הִתְרַחַץ, הִתְרַחַץ, הִתְרַחַץ. In the future we have תִּתְרַחַץ Ex. 2 : 4. for תִּתְרַחַץ.

2. Verbs whose Second Radical is Wav or Yodh.

Verbs עו (קיים).

§ 359. Although the verbs of this class differ considerably in appearance from the paradigm of קָטַל, there is nothing in their formation that is not the necessary result of the peculiarities affecting the letter ו. These peculiarities we will now briefly enumerate, for the purpose of explaining by their means the deviations of these verbs from the usual mode of inflection.

§ 360. The weak letter ו, partaking in its nature more of the character of a vowel than of a consonant, seeks in a manner to resign its consonantal power, and rest in a preceding vowel. This quiescence, however, can take place only in the homogeneous vowel u of the same organ, or its modification o (§ 91). Hence arise the following rules :

1. When ך would be accompanied by either of its homogeneous vowels *o* or *u*, it surrenders its consonantal power, and quiesces in such vowel, which then serves to enunciate the preceding consonant (§ 93. 1.), e. g. אֹר for אֹר, יָרָם for יָרָם, קָם for קָם.

2. *a.* When ך would be accompanied by a heterogeneous vowel, (viz. *a*, *e*, or *i*.) and preceded by a simple syllable, such accompanying vowel is changed into one homogeneous to ך, and into this the vowel of the preceding consonant is merged, e. g. הָקָם for הָקָם = הָקָם. *b.* Or ך is rejected, and either the accompanying vowel is rejected with it, e. g. קָם for קָם; or is given to the letter preceding, as for instance in neuter verbs whose second vowel is *e*, in order to distinguish them from those with *a* (§ 93. 2. *b.*), e. g. מָת for מָת. *c.* When ך with a heterogeneous vowel is preceded by a mixed syllable, it changes such vowel if possible into one homogeneous to itself, and rests in it; consequently the preceding vowel is exchanged for a long one, in order to form a simple syllable, e. g. נָקָם for נָקָם: but should the accompanying heterogeneous vowel be followed by a quiescent semi-vowel, which would render the change impracticable, ך is rejected, and the preceding letter takes its vowel (§ 93. 3. *b.*), e. g. הָקָם for הָקָם. *d.* When, as in the intensive species, ך accompanied by a heterogeneous vowel should be reduplicated by Daghesh, to the reception of which this letter on account of its weakness is opposed, the third radical is generally doubled in its stead (§§ 30., 93. 4.), e. g. קָם for קָם.

KAL.

§ 361. *Preterite.* Third pers. masc. קָם for קָם as above stated, § 360. 2. *b.* In those persons where the third radical takes Sh'wa before an affirmative letter or syllable, the preceding (,) is shortened by § 16. *b.* into (.), e. g. קָמָה, קָמָה, &c.

§ 362. *Infinitive.* *Absol.*—קָם for קָם, (,) being lost in the following (§ 360. 1.). *Constr.*—קָם: the other homogeneous vowel of ך is here taken, for the sake of contradistinction; although the *o* of the absolute is sometimes retained, e. g. בָּיָא.

§ 363. *Future.* Formed as in other verbs from the infinitive construct, the second radical resting in *u* and occasionally in *o*: and as this serves for a vowel to the first radical, the preformative takes the first long vowel (,) in order to form with it a simple syllable, e. g. יָרָם, יָרָם; and sometimes though seldom (.), the long cognate vowel of (.), e. g. יָרָם. In the sec. and third pers. fem. plur. the

semi-vowel ך, preceded by (ׁ) which takes the accent, is inserted before the affirmative ךָ, to avoid the formation of a mixed syllable with a long vowel (viz. *ū* or *ō*) in the middle of a word (see § 185); in consequence of which the vowel of the preformative is rejected, in order that the tone-syllable may not be preceded by more than a single vowel (§ 103. 1.).

§ 364. *Imperative.* Regularly formed from the future throughout, with the exception of the fem. plur., in which an expedient for avoiding a long penultimate mixed syllable is adopted more consonant to the peculiar quickness of expression characteristic of this mode than that employed in the future for the same purpose; i. e. instead of giving a vowel to the last letter of such syllable, its own vowel (ך) is generally shortened into (ׁ) (§ 101. 3. b.), or else ך is rejected: whence we have either קמְךָ or קמְךָ.

§ 365. *Participles. Act.*—As in the preterite, ך with its heterogeneous vowel is rejected, thus קם for קָם (see § 93. 2. b.); by which means the active participle presents the same form with the preterite. *Pass.*—קדם for קָדם.

NIPH'HAL.

§ 366. *Preterite.* Here, according to § 360. 2. c., ך takes its homogeneous vowel *ō*, and rests in it; and as the first radical has thus a vowel of its own, the preformative ך takes a long vowel, which, as in future Kal, is generally *ā*, and sometimes *ē*, e. g. נָעוּר, נָקוּם. In those persons of the verb which receive a syllabic affirmative, and where the long vowel of the first radical would consequently form a mixed syllable, thus נָקוּמְךָ, the third radical takes the vowel *ō*, by which means the preceding consonant and vowel are enabled to constitute a simple syllable, thus נָקוּמְךָ: but as the word is now increased in length by a syllable, the first vowel is rejected (§ 103. 1.); and to avoid the concurrence of two Hholems (see § 272), the first ך takes its other homogeneous vowel, Shurek, whence the form נָקוּמְךָ. In the third pers. plur., where the affirmative is asyllabic, Hholem is resumed, thus נָקוּמְךָ.

§ 367. *Infinitive.* הָקוּם for הָקָם (§ 360. 2. a.).

§ 368. *Future.* יָקוּם, regularly formed from the infinitive. In the sec. and third pers. fem. plur. ך is in general rejected, as is sometimes the case in the imperative Kal, in order to avoid forming a medial mixed syllable: for here the insertion of (ׁ) between the root and

affirmative, as in the simple species, is impracticable; since the vowel of the preformative, which is necessary to the expression of Daghesch in the first radical, does not admit of rejection (§ 103).

§ 369. *Imperative*. Regularly formed from the future, thus הִקֹּם.

§ 370. *Participle*. Like the preterite (see § 171).

HIPH'HIL.

§ 371. *Preterite*. הִקֵּם for הִקְרִים. Here applies the peculiarity detailed § 360. 2. c., viz. that ה accompanied by a heterogeneous vowel, and preceded by a letter with Sh'wa, gives its vowel to that letter, and, not being able to rest in it, is rejected; and, as the first radical has a vowel of its own, the () of the preformative is then changed by § 102. 1. c. into the long cognate vowel (ִ). In those persons where the root takes a syllabic affirmative, ה is inserted between them as in Niph'hal; for, since in the Hiph'hil of these verbs the first is a simple syllable, the expedient of rejecting the first vowel may be and is adopted, in order to reduce the word to its proper length, the guttural preformative taking compound instead of simple Sh'wa, thus הִקְרִימוּ. This is impracticable in the verb קָטַל, where, accordingly, the opposite expedient is resorted to, of rejecting the characteristic vowel (ִ), and supplying its place by the short vowel () (§ 185), thus הִקְטִלָּה.

§ 372. *Infinitive*. הִקֵּם for הִקְרִים. As in the preterite, ה being unable to rest in () is rejected, and the vowel of the preformative is lengthened to form a simple syllable (§ 16. b.).

§ 373. *Future*. יִקֵּם. In the sec. and third pers. fem. plur. (ִי-) is changed into (ִ) (§ 188), instead of the insertion of (ִי-) as in Kal, e. g. תִּקְמְנָה.

§ 374. *Imperative*. הִקֵּם for הִקְרִים (§ 188).

§ 375. *Participle*. Formed from the preterite by prefixing מ, thus pret. הִקֵּם, part. מִקֵּם = מִהִקֵּם (§ 189).

HOPH'HAL.

§ 376. הִקֵּם for הִקְרִם. Here the radical ה is rejected, and its vowel given to the preceding consonant, by § 93. 3. b.; and as this latter can no longer terminate the initial mixed syllable, the vowel of that syllable is changed into its corresponding long one (see § 102. 5. b.). This we consider the simplest and most natural account of a form which

grammarians in general, who consider ך as transposed, have found so difficult of explanation.

§ 377. *Infinitive*. Would be like the pret. ךדקם, but is not in use.

§ 378. *Future*. ידקם for יךדקם (§ 193).

§ 379. *Participle*. מדקם for מךדקם.

PI'HEL.

§ 380. *Preterite*. The verbs עץ form the intensive species by reduplicating the third radical, on account of the weakness of the letter constituting the second (§ 30); for, although the usual mode of doubling the second by means of Daghest forte is somewhat preferable, it matters little which is adopted, either being adequate to the end proposed (see § 142). Another effect produced by ך on the form of this species, is the changing of the vowel of the first radical into one homogeneous to itself, viz. *ō*, in which it rests (§ 91); the third radical then takes the vowel *e* usually given to the second, thus קימם. Accordingly we perceive, that although the Pi'hel of verbs עץ differs somewhat in appearance from that of קמל, it is constructed on the same principle, and has precisely the same intensive signification. The above is the form assumed when the third radical is a perfect letter; but if this be also a weak letter, its ground of preference as regards reduplication ceases, and as ך is then comparatively strong, the ordinary mode of formation is adopted, e. g. ציץ.

§ 381. *Infin.* קימם. *Fut.* יקימם. *Part.* מקימם.

PU'HAL.

§ 382. Here, as in the active voice, the third radical is doubled instead of the second; ך resting in its homogeneous vowel *ō*, and the third radical taking the usual *a* of the second, thus קימם: and so throughout the species.

HITHPA'HEL.

§ 383. Regularly formed from infinitive Pi'hel by prefixing the syllable הך, thus הךקימם.

Paradigm of Verbs יָצַו.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	קָם	נָקִים	קִימָם	קִימָם	הִקְרִים	הִקָּם	הִתְקִימָם
3 f.	קָמָה	נָקִימָה	קִימָמָה	קִימָמָה	הִקְרִימָה	הִקָּמָה	הִתְקִימָמָה
2 m.	קָמְתָּ	נָקִימְתָּ	קִימָמְתָּ	קִימָמְתָּ	הִקְרִימְתָּ	הִקָּמְתָּ	הִתְקִימְתָּ
2 f.	קָמְתִּי	נָקִימְתִּי	קִימָמְתִּי	קִימָמְתִּי	הִקְרִימְתִּי	הִקָּמְתִּי	הִתְקִימְתִּי
1 c.	קָמְתִּי	נָקִימְתִּי	קִימָמְתִּי	קִימָמְתִּי	הִקְרִימְתִּי	הִקָּמְתִּי	הִתְקִימְתִּי
<i>Plur.</i> 3 c.	קָמוּ	נָקִימוּ	קִימָמוּ	קִימָמוּ	הִקְרִימוּ	הִקָּמוּ	הִתְקִימוּ
2 m.	קָמְתֶּם	נָקִימְתֶּם	קִימָמְתֶּם	קִימָמְתֶּם	הִקְרִימְתֶּם	הִקָּמְתֶּם	הִתְקִימְתֶּם
2 f.	קָמְתֶּן	נָקִימְתֶּן	קִימָמְתֶּן	קִימָמְתֶּן	הִקְרִימְתֶּן	הִקָּמְתֶּן	הִתְקִימְתֶּן
1 c.	קָמְנוּ	נָקִימְנוּ	קִימָמְנוּ	קִימָמְנוּ	הִקְרִימְנוּ	הִקָּמְנוּ	הִתְקִימְנוּ

INFINITIVE.

<i>Absol.</i>	קִיּוֹם				הִקְרִיּוֹם		
<i>Constr.</i>	קִיּוֹם	הִקְרִיּוֹם	קִיּוֹמָם	קִיּוֹמָם	הִקְרִיּוֹם	הִקָּוִיּוֹם	הִתְקִיּוֹמָם

FUTURE.

<i>Sing.</i> 3 m.	יִקְוֶה	יִקְוֶה	יִקְוֶה	יִקְוֶה	יִקְרֶה	יִקָּה	יִתְקַוֶּה
3 f.	יִקְוֶהָ	יִקְוֶהָ	יִקְוֶהָ	יִקְוֶהָ	יִקְרֶהָ	יִקָּהָ	יִתְקַוֶּהָ
2 m.	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְרֶהוּ	יִקָּהוּ	יִתְקַוֶּהוּ
2 f.	יִקְוֶהֶיךָ	יִקְוֶהֶיךָ	יִקְוֶהֶיךָ	יִקְוֶהֶיךָ	יִקְרֶהֶיךָ	יִקָּהֶיךָ	יִתְקַוֶּהֶיךָ
1 c.	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְרֶהוּ	יִקָּהוּ	יִתְקַוֶּהוּ
<i>Plur.</i> 3 m.	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְרֶהוּ	יִקָּהוּ	יִתְקַוֶּהוּ
3 f.	יִקְוֶהֶנָּה	יִקְוֶהֶנָּה	יִקְוֶהֶנָּה	יִקְוֶהֶנָּה	יִקְרֶהֶנָּה	יִקָּהֶנָּה	יִתְקַוֶּהֶנָּה
2 m.	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְרֶהוּ	יִקָּהוּ	יִתְקַוֶּהוּ
2 f.	יִקְוֶהֶנָּה	יִקְוֶהֶנָּה	יִקְוֶהֶנָּה	יִקְוֶהֶנָּה	יִקְרֶהֶנָּה	יִקָּהֶנָּה	יִתְקַוֶּהֶנָּה
1 c.	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְוֶהוּ	יִקְרֶהוּ	יִקָּהוּ	יִתְקַוֶּהוּ

IMPERATIVE.

<i>Sing.</i> 2 m.	קִיּוֹם	הִקְרִיּוֹם	קִיּוֹמָם		הִקְרִיּוֹם		הִתְקַוֶּה
2 f.	קִיּוֹמִי	הִקְרִיּוֹמִי	קִיּוֹמִי		הִקְרִיּוֹמִי		הִתְקַוֶּמִי
<i>Plur.</i> 2 m.	קִיּוֹמוּ	הִקְרִיּוֹמוּ	קִיּוֹמוּ		הִקְרִיּוֹמוּ		הִתְקַוֶּמוּ
2 f.	קִיּוֹמְנָה	הִקְרִיּוֹמְנָה	קִיּוֹמְנָה		הִקְרִיּוֹמְנָה		הִתְקַוֶּמְנָה

PARTICIPLES.

<i>Active.</i>	קֹמֵם		מְקִיּוֹם		מְקִיּוֹם		מְתְקַוֶּה
<i>Passive.</i>	קֹמֵם	נִקְוֶה		מְקִיּוֹם		מִקָּה	

Remarks on Verbs עָר.

KAL.

§ 384. *Preterite.* According to the theory adopted by several modern grammarians for the explanation of the form קָם, the medial ׀ is changed into א on account of the vowel *a* by which it is accompanied, thus קָאם for קָם; after which this א is rejected,—wherefore is not said,—and its vowel merged into that of the first radical. This explanation would seem to have been suggested by the form which verbs עָר assume in Arabic, in which language و is regularly changed into ʾ when preceded or accompanied by the vowel *a*; a rule, however, which by no means applies to the Hebrew.* And even should we grant the change of ׀ into א, no sufficient reason can be given for the rejection of this latter. A simpler and therefore preferable mode of stating the case is, that the ׀ of קָם is rejected together with its accompanying heterogeneous vowel, whence the form קָם. In two instances only, the vowel of ׀ is taken by the first radical, whose vowel is merely euphonic (§ 113), viz. בָּץ Zech. 4: 10., מָח Is. 44: 18. Neuter verbs with *e* and *o* (§ 133), as לָרַץ, מָנַח, בָּרַשׁ, מָדַב, regularly retain these characteristic vowels on the rejection of ׀, thus לָרַץ, מָח, בָּשׁ, מָדַב. In those persons which receive a syllabic affirmative *e* is contracted into *ā*, e. g. לָצַחַת, מָחַ; and once into *i*, viz. מָשַׁחַם Mal. 3: 20. Verbs with *o* retain that vowel throughout, e. g. בָּשַׁחַת. Those whose first or third radical is a guttural seldom suffer an elision of the second; which, were it to take place, would leave but a single efficient letter in the verb, and thus give rise to ambiguity in speaking. In all such verbs therefore the medial ׀, which is strong in comparison with the gutturals, retains its consonantal power, and commences a new syllable, e. g. אָרַח, אָרַע, אָרַח, אָרַח, אָרַח, אָרַח, אָרַח, אָרַח, אָרַח, אָרַח.

§ 385. *Future.* In the apocopated form of the future, ׀ is rejected, and Hholem substituted for Shurek, e. g. יָקָם, יָקָם; יָשָׁב, יָשָׁב (§ 209. 2.); seldom Kibbutz, e. g. יָקָם Gen. 27: 31. With ׀ conversive, Hholem is further shortened into Kamets Hhatuph, e. g. יָקָם, יָשָׁב (§ 211); and also in a few instances where, although ׀ is not prefixed, the accent is brought back to the penultimate, or removed altogether (§§ 60., 70. 1, 2. a.), e. g. יָקָם Job 22: 28., יָשָׁב 1 Kings

* In one instance א does indeed occur as the medial letter, e. g. יָקָם Hos. 10: 14., where it is a mere *mater lectionis* of the preceding (׀).

17:21. But when the first or third radical is a guttural, Hholem is frequently shortened into Pattahh on the reception of ך conversive (see § 84. 1.), e. g. ךֿסר Judg. 4:18. 6:38., ךֿינח Ex. 10:14., ךֿנע Is. 7:2.; and also in fut. apoc., e. g. ךֿיזר Deut. 2:9. In the third pers. masc. plur., whenever the ך of the affirmative (§ 162) is retained, as the syllable thus constituted, being both long and mixed, must necessarily take the accent (§ 55. 1.), the first vowel is rejected, that the accent may not be preceded by more than a single syllable (§ 103. 1.), thus יקנמו, יקמנו. The anomalous forms תבואתה *it shall come*, Deut. 33:16. for תבואה, and תבאתה *thou hadst come*, 1 Sam. 25:34. for תבוא, which grammarians have found it difficult to account for, may be explained as produced by a repetition of the fragmentary personal pronoun, which is both prefixed as in the future, and affixed as in the preterite, for the sake of emphasis: thus the two expressions are equivalent to, *it shall come, it! thou hadst come, thou!* In the word תבאך Job 22:21., the verb is in the third pers. fem. sing. fut., with ה paragogic, which is regularly hardened before the suffix into ח (§ 477. 1.).

§ 386. *Imperative.* For the sake of greater brevity and force of expression, ה is sometimes shortened into (), e. g. קם Josh. 7:10., שב Ex. 4:19.

§ 387. *Participles.* Verbs which have e or o for the principal vowel of the preterite retain the same in the participle (see § 233), e. g. מר Ex. 12:30., לך Ps. 1:1., צר Cant. 5:2., נח Ps. 22:10., רב Job 40:2. Some, although with () in the singular, receive as neuters () in the plural, e. g. לכן, part. plur. לכים Neh. 13:21.

NIPH'HAL.

§ 388. 1. *Preterite.* In the sec. pers. plur. Hholem is sometimes retained (see § 366), e. g. נצורם Ezek. 11:17. 20:34., נקטתם 20:43., once נקטו Ezek. 6:9. for נקטו.

2. *Infinitive.* When the first radical is a guttural, the () of the preformative is lengthened by § 102. 1. c. into (), e. g. לאור Job 33:30. In a few instances we meet with ה for ו, e. g. הודש Is. 25:10.

3. *Future.* When the first radical is a guttural, the preceding () is lengthened into (), e. g. יעור Joel 4:12.

4. *Participle.* Here also we find ה for ו, e. g. נצורה Is. 1:8. Ezek. 6:12.; and once () is written for ה (§ 100. 1. note), viz. נכרים Ex. 14:3.

NIPH'HIL.

§ 389. *Preterite.* In some instances ה retains () and Daghash is placed in the first radical, e. g. הָסִירָה Jer. 38 : 22. When the third radical is a guttural, it causes the first to take () for () on the rejection of ו, e. g. הָרַעַ for הָרִיעַ (§ 85. 3. a.), הָסִירָה for הָסִיר. In the third pers. fem. sing. and third pers. plur. the first radical generally has () as well as the preformative, e. g. הָסִירָה Ps. 119 : 126., הָרַעַ 1 Sam. 17 : 20., הָקַרָה Jer. 6 : 7.; these, however, may be considered as regular forms of verbs עָל. Occasionally ו is not inserted between the root and a syllabic affirmative, e. g. הָסִירָה Jer. 16 : 13. 22 : 26., הָנִסְתָּה Ex. 29 : 24, 26., הָמַתָּה Num. 14 : 15.; once הָמַתָּה 17 : 6., and fem. הָמַתְּהָ Ex. 1 : 16. When ו is inserted, ה sometimes takes () for (), e. g. הָטִיבוּהָ 1 Kings 8 : 18. 2 Chron. 6 : 8. (also with (), הָטִיבוּהָ Ezek. 36 : 11.), הָקִיצוּהָ Ps. 139 : 18.; and once when ו is not inserted, e. g. הָקִיצוּהָ Gen. 11 : 9. If the first radical is a guttural, the preformative ה takes () instead of compound Sh'wa, e. g. הָעִירוּהָ Deut. 4 : 26. 8 : 19., הָעִירוּהָ Is. 41 : 25., הָחִילוּהָ 1 Sam. 22 : 15.; for the first of two concurrent gutturals never takes compound Sh'wa, even when the second has a vowel of its own : the reason of which is, that the letters of this class are too feeble in sound to be heard with sufficient distinctness without an intervening vowel. Sometimes ו between the second and third radicals is omitted, when () is changed into (), e. g. הָקַמְנוּ Mic. 5 : 4., הָשַׁבְתָּם 1 Sam. 6 : 8., הָהִבֵּאתָ Ex. 6 : 8.; this most frequently takes place on the reception of a suffix, e. g. הָשַׁבְתָּם 1 Kings 8 : 34.

§ 390. *Infinitive.* The absolute appears once with ו, viz. הָקִים Jer. 44 : 25.; with ה char. fem. הָנִסְתָּה Is. 30 : 28. for הָנִסְתָּה.

§ 391. *Future.* יָקִים. In the apocopated form, () is contracted into (), thus יָקִים, so יָרָם Num. 17 : 2., יָגַל Ps. 14 : 7.; and sometimes, though seldom, into (), e. g. יָגַל Job 17 : 2. When connected by Makkeph with the preceding word, () is shortened into (), e. g. יָגַל מַחֲדֵיגָל Ps. 21 : 2.; and likewise on taking ו conversive, e. g. יָקִים 1 Kings 7 : 21., יָקַל 1 Sam. 20 : 33., יָשַׁב Gen. 14 : 16., יָשַׁע 11 : 8. (§ 215. 2.). If the first or third radical is a guttural, () is replaced by (), e. g. יָעַד Zech. 3 : 6., יָנַח Josh. 21 : 44. 2 Chron. 15 : 15., יָסַר Gen. 8 : 13. 30 : 34. Ex. 14 : 25.; although in a few instances () is taken here also, e. g. יָחַל 1 Sam. 31 : 3. In the third pers. fem. plur. () is sometimes retained, e. g. יָקִימנהָה Jer. 44 : 25. In

a small number of instances the () of the preformative is retained, and Daghesh inserted in the first radical, e. g. **וַיִּנְדְּרוּ** Gen. 2:15. Ex. 16:23, 34., **וַיִּלְכוּ** Num. 14:36. Ex. 16:7., **וַלְיוֹ** Prov. 4:21.

§ 392. *Imperative.* In the imperative we occasionally have () for (), e. g. **הִשָּׁב** Ezek. 21:35. Here also, as in the future, the () of the preformative is sometimes retained, and Daghesh consequently inserted in the first radical, e. g. **הִנְדְּרוּ** Ex. 16:23., **הִנְחוּ** v. 33.

§ 393. *Participle.* Here too we occasionally find () under the preformative with a following Daghesh, e. g. **מְלִיכִים** Ex. 16:8.

P^hHEL AND PU^hHAL.

§ 394. *Preterite.* The intensity peculiar to these species is sometimes denoted in a manner which gives them the appearance of verbs עָל, e. g. **מָלַט** from **מָלַח**, thus **מִמְלָטָהּ** Is. 22:17., **עָרַר** Jer. 51:58. from **עָרַר** 1 Kings 8:27. from **מָלַח**, **יִמְצָצֵץ** Job 16:12. from **מָרַץ**; and occasionally, though seldom, the third radical is doubled, and placed before the first, e. g. **עָלַע** Job 39:30. from **לָרַע**. These verbs are rarely inflected like **קָטַל**, thus **קָיָם** Esth. 9:31. See Remarks on Verbs עָל, § 418.

HITHPA^hHEL.

§ 395. *Preterite.* As in the perfect verbs (see § 250), the second radical sometimes takes () for (), e. g. **וַתַּבְּרִינִי** Is. 1:3.

Verbs עָל (בִּין).

§ 396. There are some verbs עָל which do not agree throughout with the paradigm of **קָיָם**, but occasionally present the appearance of belonging to a root whose medial letter is not **י** but **י**, e. g. third pers. pret. **בָּן**, first pers. **בִּנְתִּי**, as if from **בִּין**, and also **בִּינְתִּי**, as though the second radical were **י**. This ambiguity of form has occasioned much perplexity to grammarians both ancient and modern; some of whom, and among them the celebrated Ewald, maintain that all these verbs are of the class עָל, and that those instances in which **י** occurs belong to the Hiph'il species, of which the characteristic **ה** is rejected; viz. that **בִּינְתִּי** is for **הִבְיִנְתִּי**, the imperative **בִּין** for **הִבִּין**, &c. Others again assert that **י** is the original second letter of the root, and

that those cases in which ך appears are anomalous deviations; according to which doctrine, לָרַךְ stands for לָרִיךְ, רָשָׁם for רָשִׁים, &c. But the deduction of these verbs from a single root either עָר or עִי necessitates the supposition of too many and too important changes both of form and meaning: thus, by the former mode of accounting for the appearance of ך, we are reduced to consider the characteristic preformative of Hiph'hil as rejected without any adequate reason, and to attribute a corresponding causal signification to verbs which certainly do not possess it; while by means of the latter theory, the ך of the Niph'hal and Pi'hel species cannot be accounted for at all, unless terming it an anomaly is to be received as an explanation.

§ 397. These with other considerations have brought us to the conclusion, that the medial weak letters of the verbs termed עָר and עִי do not constitute an essential part of the root: but that this properly consists of two strong immutable consonants, in which the fundamental idea of the verb is contained (see § 115); and that between these a weak letter is inserted, to complete the usual triliteral form. Accordingly the ך of קָרַם, although assisting to fill out the word, has no further share in conveying the idea *to stand*, than has the ך of the verb בִּרַךְ in signifying *to understand*. As this inserted letter does not form an indispensable part of the root, it follows that where ך, the weak letter most frequently adopted for this purpose, extends throughout a verb, as for instance קָרַם, it may be rejected at once, if opposed in its nature to the accompanying vowel, e. g. pret. קָמַתָּ, קָמַתָּ; or its cognate ך may be employed with it alternately in different parts of the same verb, e. g. infin. absol. רָדַב, constr. רָדַב; or each of them may be used in the same tense and person by modifying the accompanying vowel, thus we have בָּנִיתִי and also בִּנִיתִי, יָדִיךְ and יִדִיךְ. This use of ך extends no further than the Kal species, those verbs in which it appears agreeing in all other respects with the verbs עָר; it will suffice, therefore, to exhibit the simple species alone, leaving the others to be collected from the paradigm of קָרַם.

*Paradigm of the First or KAL Species of Verbs עָלָה.**Preterite.*

PLURAL.			SINGULAR.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	בָּנָה		בָּנָה		בָּן 3
בָּנָהּ		בָּנָהֶם	בָּנָהּ		בָּנָהּ 2
	בָּנָה			בָּנָהּ	1

OR

	בִּינָה		בִּינָה		בִּין 3
בִּינָתָהּ		בִּינָתָם	בִּינָתָהּ		בִּינָתָהּ 2
	בִּינָתָהּ			בִּינָתָהּ	1

Infinitive.

בִּין	Const.	בִּין	Abs.
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Future.

תִּבְנֶה		תִּבְנֶה		תִּבְנֶה 3
תִּבְנֶהָ		תִּבְנֶהָ		תִּבְנֶהָ 2
	תִּבְנֶה		תִּבְנֶה	1

Imperative.

_____	בִּינֵה	בִּינֵה	בִּין 2
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Participle.

_____	_____	_____	בִּין
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Remarks on Verbs ע"י.

KAL.

§ 398. *Preterite.* Once we meet with third pers. f. sing. לָקָה Zech. 5: 4. for לָקָה. The second person appears occasionally with י, e. g. רָבָה Lam. 3: 58., and רִיבֹהָ Job 33: 13.; as also the first, e. g. בִּינֹרָי Dan. 9: 2.; and likewise the third pers. plur., e. g. הִיטָוּ Jer. 16: 16. In the verb אָרַב the י retains its (), as it is strong in comparison with the first rad. א (see § 384.), e. g. אִיבָתִי Ex. 23: 22.

§ 399. *Infinitive. Absol.*—In Judg. 11: 25. Job 40: 2. we find רִיב; but in Job 33: 19. the K'ri and K'thibh are in direct opposition as to the letter to be employed.

§ 400. *Imperative.* The imperative appears with ה paragogic, e. g. רִיבָה Ps. 35: 1. 43: 1.

§ 401. *Future. Apoc.*—Here י is changed into ז, e. g. יִבֶּן Jer. 9: 11. Hos. 14: 10., יִרָב 1 Sam. 24: 16. Hos. 4: 4., יִשָּׂם Num. 6: 26. 1 Sam. 2: 20.; which on the reception of ר conversive is shortened into (), (§ 215. 2.), e. g. יִשָּׂם Gen. 2: 8. 2 Sam. 12: 31.; and also on the recession of the accent on account of a following monosyllable (§ 60), e. g. יִרָב Judg. 6: 31, 32. These, however, may all be considered as belonging to future Hiph'hil.

3. Verbs whose Second and Third Radicals are Alike.

Verbs ע"ל (סָבַב).

§ 402. In many of these verbs that rule of the Hebrew language applies, by which on the immediate repetition of a letter in a word the two become contracted into one (§ 77. 1. a.). Thus in some parts of the verb סָבַב the second radical coalesces with or becomes merged into the third; and its accompanying vowel, as the essential one (§ 113), is given to the first, which in a manner takes its place, e. g. pret. סָב for סָבַב, infin. סָב for סָבַב.* And whenever this double consonant has a vowel of its own, it is shown to be such by the insertion of Daghesch forte, e. g. third pers. fem. סָבְרָה = סָבְרָה. In those per-

* The same principle of euphony produces in English the rejection of one of two similar consonants which concur in the course of inflection, e. g. *read* for *readed*, *bled* for *bleeded*, *eagles'* for *eagles's*, &c.

sons (as the sec. masc. sing.) where the third radical is destitute of a vowel, and the root takes a syllabic affirmative, the vowel *ı* is inserted before the latter, e. g. סְבוֹרָה: the reason of which is, that a Sh'wa accompanying a dagheshed letter must necessarily be mobile (§ 19. 2); this if retained would render the augment asyllabic, thus סְבוֹרָה read *sab-b'tha*, and thereby connect it too closely with the root, whose final letter must then be pronounced by means of the vowel of the affirmative; to prevent which the vowel *ı* is inserted, thus סְבוֹרָה = סְבָה = סְבָה. In the preterite this vowel of separation is generally *o*, the first modification of *a*; and in the future, its other modification *e* (ֵ), thus הִסְבִּיחָהּ. The above applies in full only to a certain number of these verbs: some of them follow the paradigm of קָטַל throughout, and others employ alternately both modes of inflection. As those which deviate from the usual form do so to a considerable extent, we have thought it advisable to discuss them more than ordinarily at length.

KAL.

Preterite.

- סָבַב = סָבַב 3 m. Here, upon the contraction's taking place, the essential vowel of the second radical is given to the first, whose vowel is merely euphonic (§ 113).
- סָבַב = סָבַב 3 f. After the contraction, the vowel of the first radical is shortened on account of the following Dagħesh forte, inserted as above stated, § 402.
- סָבַב = סָבַב 2 m. On the contraction, and the consequent change in the initial vowel (see third pers. masc.), the form becomes סָבַב; but as the affirmative is thus too closely connected with the root, and the root at the same time rendered too dependent upon the affirmative (see above, § 402), a vowel is inserted between them, which in the preterite is *o*, the first modification of *a*, whence סָבַב. So סָבַב, סָבַב, &c.
- סָבַב = סָבַב 2 f. As after the contraction, בָּ being followed by a vowelless letter cannot receive Dagħesh forte, *ı* is again introduced for the sake of uniformity.

Infinitive.

קָבוֹב *absol.* Not contracted.

קָבוֹב = קָבוֹב *constr.* As the first radical has here no vowel of its own, the second is more easily elided than in the absolute, and gives its vowel to the first.

Future.

יָסַב = יָסַב 3. *m.* Formed from the infin. constr. by prefixing the fragmentary pronouns, which, as the first radical has a vowel of its own, receive a long vowel in order to form an independent simple syllable; this vowel is generally (יָ), as יָסַב; sometimes (יַ), as יַסַב; and occasionally, though seldom (יִ), which latter causes the insertion of a Dagghesh in the first radical, as יִסַב (§ 32). And so of the third fem. and sec. masc.

יָסַב = יָסַב = יָסַב 2 *f.* As the third radical has a vowel, it can be reduplicated on the rejection of the second by Dagghesh forte; to express this, the preceding letter necessarily takes a vowel, which is the same as in the persons preceding. So third pers. plur. יָסַב for יָסַב.

יָסַב = יָסַב = יָסַב 2 & 3 *f. pl.* After the contraction, יָ would be expressed by the vowel of the affirmative, but with this it should not be so closely connected; accordingly, as in the preterite (see יָסַב), it receives a vowel of its own, viz. (יָ). This inserted vowel has the accent, and in order that it may not be preceded by more than one vowel, the preformative י takes Sh'wa (see § 103. 1.); while the vowel *o* of the first radical, being followed by Dagghesh forte and without the accent, is necessarily shortened into *u* (see § 101. 3. *b.*).

Imperative.

יָסַב, &c. Regularly formed from the future.

Participles.

סֹכֵב act. As the vowel of the first radical is characteristic of this part of the verb, no contraction takes place.

סֹבֵב pass. The same remark applies here.

NIPH'HAL.

Preterite.

נָסַב = נִסְבַּב 3 m. After the customary contraction of the two last radicals into one, נ takes the first long vowel (ִ), to form a simple syllable (see § 366).

נִסְבָּה = נִסְבְּהָ = נִסְבְּהָ 3 f. After the contraction, the first radical receives the rejected (ִ) of the second (see קִטְלָה § 160), in order to express the Daghesh forte in the third; and in consequence the preformative נ takes (ִ), to form a simple syllable.

נִסְבִּירָה = נִסְבְּרָה = נִסְבְּרָה 2 m. (See the same pers. in Kal, סִבֵּירָה). As י has the accent (§ 53), the first vowel is dropped by § 104. And so of all the other persons of this tense where י is inserted.

Infinitive.

הִסֵּב = הִסְבַּב absol. Here, as in the infin. absol. Kal, *a* becomes lost in *o*, upon the coalescence of the second and third radicals.

הִסְבֵּב = הִסְבַּב constr. After the contraction, the sec. rad. takes (ִ), and sometimes, though seldom, (ִ), e. g. הִסְבֵּס.

Future.

יִסְבֵּב, &c. Regularly formed from the infinitive construct.

יִסְבְּהָ = יִסְבְּהָ = יִסְבְּהָ 2 & 3 f. pl. Here (יִ) is inserted for the same reason as in Kal: and as both the preceding syllables are mixed, no rejection can take place in the vowels (§ 103).

Imperative.

הִסֵּב. Regularly formed from the future by rejecting ה, and restoring ה (§ 170).

Participle.

נִסְבֵּי. Regularly formed from the preterite.

HIPH'HIL.

Preterite.

הִסֵּב = הִסְבִּיב 3 *m.* After the contraction, the *i* of the preformative ה is lengthened into its cognate *e*, to form a simple syllable; and the *i* of the second radical is changed into the same vowel (§ 102. 1. c.), in order to distinguish the Hiph. of verbs עָלַע from that of verbs עָלָה (§ 147. 4.).

הִסְבָּה = הִסְבִּיבָה 3 *f.* The vowel (.) remains with the accent, to express the following Daghesh forte.

הִסְבוֹתָ = הִסְבִּיתָ = הִסְבַּתָּ 2 *m.* Here ו is inserted between the root and affirmative, as in Kal and Niph'al; and as this takes the accent, the (.) of the first radical becomes shortened into (.) on account of the following Daghesh; the preformative ה then loses its vowel, and being a guttural receives compound Sh'wa. And so of the remaining persons where ו is inserted.

Infinitive.

הִסְבֵּי = הִסְבִּיב. Absol. and constr. the same; in both cases (.) is lengthened into (,) after the contraction (§ 102. 3.).

Future.

יִסְבֵּי, &c. Regularly formed from the infinitive.

הַסְבִּיחָה = תַּסְבִּיחָה 2 & 3 *f. pl.* Here (וְ) is inserted, as in the preceding species ; and since it has the accent, the vowel of the preformative is rejected : the (.) of the first radical is shortened into (.), on account of the Dagghesh following (§ 101. 2. *b.*).

Imperative.

הַסֵּב, &c. Regularly formed from the future (§ 188).

Participle.

• מַסֵּב = מוֹסֵב. Formed from the preterite, as in the verbs עָרַר.

HOPH'HAL.

Preterite.

הִסְבֵּיחַ = הִסְבַּח 3 *m.* Here, after the contraction, the *u* of the char. ה is lengthened into *u*, to form a simple syllable (§ 102. 5. *b.*).

הִסְבִּיחַ = הִסְבַּחַת 2 *m.* In this and the following persons the vowel *o* is again inserted, and the *u* of the first syllable retained on account of the accompanying ו (§ 100. 1.).

Infinitive. הִסְבֵּיחַ like the preterite.

Future. יִסְבֵּיחַ for יְהִסְבֵּיחַ (see § 378).

Participle. מוֹסֵב for מַסֵּב.

P'HEL AND PU'HAL.

§ 403. In forming the intensive species of this class of verbs, the language would seem to have experienced some difficulty. And this is by no means surprising : for if the retention of the two similar consecutive letters of the simple species is contrary to the genius of its orthoëpy, the concurrence of three such must be still more so ; yet this would take place, were either the second radical doubled by Dagghesh

as in the general paradigm of קָטַל, or the third as in verbs עָרַ. Accordingly, for the formation of these species the three following alternatives presented themselves: either to neglect all considerations of euphony, and double the second radical by Daghesh, as in the verb קָטַל; or give to the first radical a long vowel, to show that the second should be doubled (see § 143. 1.); or else denote the intensity by the reduplication of the first radical, which in the root is single. And we find in effect that of these possible modes of formation, some verbs have made use of one, and some of another, while others again have employed more than one, attaching a different shade of signification to each; the following examples may be given: 1. the second radical doubled, e. g. קָטַל Is. 8 : 21., pass. קָטַל Is. 65 : 20. Job 24 : 18.; 2. the long vowel י given to the first radical, and the characteristic ultimate vowels (..) and (..) retained, e. g. עוֹלַל Jer. 6 : 9., pass. עוֹלַל Lam. 1 : 12.; 3. the first radical doubled, with both the appropriate vowels; and the second and third letters transposed, to avoid the double concurrence of two similar consonants, e. g. סָבַב for סָבַב, so קָלַקַל Ezek. 21 : 26. Eccl. 10 : 10., סָבַב Is. 9 : 10. 19 : 2.; pass. סָבַב for סָבַב. And thus we see that the new species Po'hel and Po'hal, Pilpel and Pulpal, which grammarians have laboured to invent, not only possess the usual intensive signification of Pi'hel and Pu'hal, but are likewise constructed on the self-same principle. The different modes, tenses, and persons, are formed by means of the usual prefixes and affixes.

Paradigm of Verbs עָרָה.

PARTERITE.	Kal.	Niph.	Pithel.	Puthal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	עָרַב	נָעַב	סִוְבַּב	סִוְבַּב	הָעִב	הוּעַב	הִתְסוּבַּב
3 f.	עָרְבָה	נָעְבָה	סִוְבְּבָה	סִוְבְּבָה	הָעִבָה	הוּעַבָה	הִתְסוּבְּבָה
2 m.	עָרַבְתָּ	נָעַבְתָּ	סִוְבַּבְתָּ	סִוְבַּבְתָּ	הָעִבְתָּ	הוּעַבְתָּ	הִתְסוּבַּבְתָּ
2 f.	עָרַבְתְּ	נָעַבְתְּ	סִוְבַּבְתְּ	סִוְבַּבְתְּ	הָעִבְתְּ	הוּעַבְתְּ	הִתְסוּבַּבְתְּ
1 c.	עָרַבְתִּי	נָעַבְתִּי	סִוְבַּבְתִּי	סִוְבַּבְתִּי	הָעִבְתִּי	הוּעַבְתִּי	הִתְסוּבַּבְתִּי
<i>Plur.</i> 3 c.	עָרְבוּ	נָעְבוּ	סִוְבְּבוּ	סִוְבְּבוּ	הָעִיבוּ	הוּעִיבוּ	הִתְסוּבְּבוּ
2 m.	עָרַבְתֶּם	נָעַבְתֶּם	סִוְבַּבְתֶּם	סִוְבַּבְתֶּם	הָעִיבְתֶּם	הוּעַבְתֶּם	הִתְסוּבַּבְתֶּם
2 f.	עָרַבְתֶּן	נָעַבְתֶּן	סִוְבַּבְתֶּן	סִוְבַּבְתֶּן	הָעִיבְתֶּן	הוּעַבְתֶּן	הִתְסוּבַּבְתֶּן
1 c.	עָרַבְנוּ	נָעַבְנוּ	סִוְבַּבְנוּ	סִוְבַּבְנוּ	הָעִיבְנוּ	הוּעַבְנוּ	הִתְסוּבַּבְנוּ
INFINITIVE.							
<i>Abiol.</i>	עָרֹב	הָעִב					
<i>Constr.</i>	עָרֵב	הָעִיב	סִוְבַּב	סִוְבַּב	הָעִיב	הוּעַב	הִתְסוּבַּב
FUTURE.							
<i>Sing.</i> 3 m.	יָעִיב	יָעִיב	יִסְוְבַב	יִסְוְבַב	יָעִיב	יִיָעִיב	יִתְסוּבַב
3 f.	תָּעִיב	תָּעִיב	תִּסְוְבַב	תִּסְוְבַב	תָּעִיב	תִּיָעִיב	תִּתְסוּבַב
2 m.	תָּעִיבְתָּ	תָּעִיבְתָּ	תִּסְוְבַבְתָּ	תִּסְוְבַבְתָּ	תָּעִיבְתָּ	תִּיָעִיבְתָּ	תִּתְסוּבַבְתָּ
2 f.	תָּעִיבְתְּ	תָּעִיבְתְּ	תִּסְוְבַבְתְּ	תִּסְוְבַבְתְּ	תָּעִיבְתְּ	תִּיָעִיבְתְּ	תִּתְסוּבַבְתְּ
1 c.	אָעִיב	אָעִיב	אִסְוְבַב	אִסְוְבַב	אָעִיב	אִיָעִיב	אִתְסוּבַב
<i>Plur.</i> 3 m.	יָעִיבוּ	יָעִיבוּ	יִסְוְבְּבוּ	יִסְוְבְּבוּ	יָעִיבוּ	יִיָעִיבוּ	יִתְסוּבְּבוּ
3 f.	תָּעִיבְנָה	תָּעִיבְנָה	תִּסְוְבַבְנָה	תִּסְוְבַבְנָה	תָּעִיבְנָה	תִּיָעִיבְנָה	תִּתְסוּבַבְנָה
2 m.	תָּעִיבוּ	תָּעִיבוּ	תִּסְוְבְּבוּ	תִּסְוְבְּבוּ	תָּעִיבוּ	תִּיָעִיבוּ	תִּתְסוּבְּבוּ
2 f.	תָּעִיבְנָה	תָּעִיבְנָה	תִּסְוְבַבְנָה	תִּסְוְבַבְנָה	תָּעִיבְנָה	תִּיָעִיבְנָה	תִּתְסוּבַבְנָה
1 c.	נָעִיב	נָעִיב	נִסְוְבַב	נִסְוְבַב	נָעִיב	נִיָעִיב	נִתְסוּבַב
IMPERATIVE.							
<i>Sing.</i> 2 m.	עָרֵב	הָעִיב	סִוְבַּב		הָעִיב		הִתְסוּבַב
2 f.	עָרְבִי	הָעִיבִי	סִוְבְּבִי		הָעִיבִי		הִתְסוּבְּבִי
<i>Plur.</i> 2 m.	עָרְבוּ	הָעִיבוּ	סִוְבְּבוּ		הָעִיבוּ		הִתְסוּבְּבוּ
2 f.	עָרְבִינָה	הָעִיבִינָה	סִוְבְּבִינָה		הָעִיבִינָה		הִתְסוּבְּבִינָה
PARTICIPLES.							
<i>Active.</i>	עָרֵב		מְסוּבַב		מְעִיב		מְתְסוּבַב
<i>Passive.</i>	עָרֵב	נָעֵב		מְסוּבַב		מְעִיב	

Remarks on Verbs קָל.

KAL.

§ 404. *Preterite.* These verbs are not always contracted, but occasionally present the same form as קָל: thus, besides the contracted סָב, we have also סָבַב 1 Sam. 7: 16.; סָבַרְתִּי נָחֵם סָבַרְתִּי Ps. 118: 11., both forms in one verse; פָּזַנְתִּי Deut. 2: 35., פָּזַח Josh. 11: 14. Ezek. 39: 10., אָפַח Ps. 40: 13. Once when the contraction does occur, an א mobile is inserted as a third radical, in order to preserve the () of the first, viz. פָּזַח Is. 18: 2. According to some grammarians, נ is employed for the same purpose in the word תָּמַח Lam. 3: 22. or תָּמַחַה Ps. 64: 7. for תָּמַחַה, though this is considered by J. Kimhhi as the first pers. plur. from a root לָח (see Michlol, fol. 45. col. 2.), as also the word מָעַזְזִיָּה Is. 23: 11. for מָעַזְזִיָּה. The forms רָמַר Job 24: 24. for רָמַמַר, רָבַר Gen. 49: 23. for רָבַב, may be regarded as futures for יִרְמַר and יִרְבַּר, with the preformatives omitted; which view is favoured by the context.

§ 405. *Infinitive. Absol.*—The absolute occasionally takes the form of the construct, e. g. לָב Deut. 2: 3. It sometimes appears as a feminine noun with final ת, e. g. שְׁמוֹת Ezek. 36: 3., חַפּוֹת Ps. 77: 10. *Constr.*—Once *u* occurs for *o*, viz. לָבֹר Eccl. 9: 1. for לָבֵר; and sometimes *a*, e. g. לָרַד Is. 45: 1. for לָרֹד, כָּשָׁה Jer. 5: 26. for כָּשָׁה; so בָּשָׁנָם in *their erring*, Gen. 6: 3. for בָּשָׁנָם from בָּשָׁנָה, which makes the passage read thus, *My spirit will not judge man always when he errs; he is but flesh, yet his days shall be a hundred and twenty years.* Comp. Ps. 78: 38, 39.). On the reception of an asyllabic suffix, which causes the insertion of Daghes in the second radical, *o* is changed into *u* (§ 101. 3. *b.*), e. g. לָחַם Deut. 2: 15., תָּחַם *ibid.*

§ 406. *Future.* Grammarians have not yet decided whether to consider the future with Daghes in the first radical as of the Kal (Daghes being inserted to preserve the preceding *z*, § 32) or of the Niph'al species; since this form appears for the most part in neuter verbs, whose signification would admit of their belonging to either, e. g. יָסַב Gen. 42: 24. 1 Sam. 15: 27., יָרַם Josh. 10: 13., יָרַח Gen. 24: 26. Ex. 12: 27. 1 Sam. 28: 14., יָשַׁם 1 Kings 9: 8.: these examples may be construed as future Kal, (in which case the Daghes in the first radical is not a compensation for the reduplication of the second, as is generally supposed, but is inserted to preserve the *z* unchanged, § 33. *et seq.*) or as future Niph'al used reflexively. There are, however, some

instances of active verbs with Daghesh in the first radical, and which are certainly not of the Niph'hal species, e. g. אָקוֹב Num. 23 : 8. Job 5 : 3. Sometimes Daghesh is omitted after the contraction, e. g. וְנִבְלָה 1 Sam. 14 : 36.; and occasionally the vowel of the first radical also, e. g. וְנִבְלָה Gen. 11 : 7. for וְנִבְלָה, so וְנִבְלָה v. 6. for וְנִבְלָה. When ו conversive is prefixed, and the tone in consequence retracted to the penult (§ 215), the ultimate vowel is necessarily shortened, e. g. וְנִבְלָה 2 Kings 4 : 34., וְנִבְלָה Deut. 2 : 1., וְנִבְלָה Judg. 3 : 10. Some verbs have ו for ו, and hence appear like עָו, e. g. וְנִבְלָה Prov. 29 : 6., וְנִבְלָה Is. 42 : 4., וְנִבְלָה Ps. 91 : 6.; once () with ו conv., viz. וְנִבְלָה Ex. 16 : 20. In some verbs where the first radical has () in the future, the preformative usually takes (), perhaps to avoid the concurrence of two similar vowels, e. g. וְנִבְלָה Gen. 16 : 4, 5., וְנִבְלָה Ezek. 22 : 26.; also without ו conv., e. g. וְנִבְלָה Gen. 47 : 9., וְנִבְלָה Deut. 20 : 3. Is. 7 : 4., וְנִבְלָה Is. 24 : 9., וְנִבְלָה Eccl. 4 : 11. Ezek. 24 : 11., וְנִבְלָה Ezek. 24 : 10., וְנִבְלָה and וְנִבְלָה Is. 51 : 6, 7. Jer. 23 : 4. In a few instances ו as a *mater lectionis* accompanying () is inserted between the preformative and verb, e. g. וְנִבְלָה Ps. 19 : 14.

§ 407. *Imperative*. Occasionally on taking ה paragogic, Daghesh is inserted in the second radical, and *o* accordingly shortened into *u* (§ 101. 3. *b.*), for which however *u* is found written, e. g. עֲרֹךְ Ps. 68 : 29. The imperative sometimes takes *a*, e. g. גַּל Ps. 119 : 22.; also with ה paragogic, e. g. כָּנֹחַ Ps. 80 : 16.; and once when the second radical is a guttural, which consequently does not receive Daghesh, viz. אָרַךְ Num. 22 : 6. In some instances, by the insertion of Daghesh in the second radical, Hholem is shortened into its corresponding Kamets Hhatuph (§ 101. 3. *a.*), e. g. בָּדֵי Jer. 7 : 29., רָבִי Zech. 2 : 14., רָבִי Is. 44 : 23. 49 : 13.

§ 408. *Participle*. Once contracted, and א inserted as a second radical, to retain the vowels, e. g. שֹׁמֵר for שֹׁמֵר, which is generally the case in Syriac, e. g. שֹׁמֵר for שֹׁמֵר. Comp. Niph. וְנִבְלָה for וְנִבְלָה.

NIPH'HAL.

§ 409. *Preterite*. Verbs whose first radical is ה either retain () with the preformative, e. g. נָחַר Ps. 69 : 4. 102 : 4., נָחַר Mal. 2 : 5.; or lengthen it into (), e. g. נָחַר Is. 57 : 5.; as also those with א for the first radical, e. g. נָחַר Mal. 3 : 9. In a few instances the first radical takes () for (), e. g. נָחַר Nah. 2 : 11. Ps. 22 : 15., נָחַר

2 Kings 20 : 10. Is. 49 : 6., נִסְבֵּה Ezek. 26 : 2.; and sometimes (), in consequence of which Dagħesh forte is not inserted in the following letter, e. g. וְנִבְרָא Is. 19 : 3., נִסְבֵּה Ezek. 41 : 7., נָזַל Judg. 5 : 5. Occasionally ך is taken for (), e. g. נָבִיא Amos 3 : 11., נָהַד Nah. 1 : 12., נָזַל Is. 34 : 4., וְנִקְשָׁה Ezek. 6 : 9.; once וְנִחַל Ezek. 7 : 24. for וְנִחַל; and once () for ך, viz. נִשְׁדָּה Mic. 2 : 4. In a few instances no vowel is inserted between the root and affirmative, e. g. נִחַל Ezek. 22 : 16. for נִחַל; נִחַל Jer. 22 : 23. for נִחַל (see § 224), נִחַל Gen. 17 : 11. for נִחַל.

§ 410. *Infinitive.* In the construct state the vowel of the rejected radical is sometimes given to the first, e. g. הִמַּס Ps. 68 : 3. for הִמַּס.

§ 411. *Future.* The first radical appears with either *o* or *a*:—with *o*, e. g. יָהָם Ezek. 47 : 12., יָהָם Gen. 47 : 18., once יָהָם Ezek. 24 : 11. (as regards the difficulty which has been experienced in deciding whether those futures which have Dagħesh in the first radical are to be considered as belonging to the Kal or Niph'hal species, we may remark, that verbs which are used in both generally take *a* not followed by Dagħesh with the preformative in future Kal, and *i* in future Niph'hal);—with *a*, e. g. יָמַס Is. 19 : 1., יָמַס Zech. 14 : 12.: also יָהָם there were ended, Deut. 34 : 8. for יָהָם as in Num. 14 : 35.; and יָהָם Ex. 15 : 16. Job 29 : 21. Lam. 2 : 10. for יָהָם as in Jer. 48 : 2.; accordingly we are not obliged to consider one form an anomalous future Kal, and the other a future Niph'hal, as Prof. Gesenius in his Lexicon has done, since the signification of these verbs admits of their being construed as belonging to the Niph'hal species, and formed from the infinitive absolute. When the first radical is a guttural the preformative takes (), e. g. יָהָם Is. 7 : 8. Sometimes א, probably to retain the original vowels, is inserted in the place of the omitted radical, e. g. יָהָם Job 7 : 5. for יָהָם, יָהָם Ps. 58 : 7. for יָהָם. Once the preformative א of the first person takes *i* for *e*, viz. אָהָם Mic. 6 : 6. for אָהָם.

§ 412. 1. *Imperative.* Here we find the form יָהָם Num. 17 : 10.

2. *Participle.* Once נִסְבֵּה 2 Chron. 10 : 15. for נִסְבֵּה, and נִסְבֵּה Job 20 : 28. for נִסְבֵּה.

NIPH'HAL.

§ 413. *Preterite.* In some instances where the contraction does occur, the first radical takes *a* instead of *e*, especially with the pause-accents, e. g. וְהָיָה 2 Kings 23 : 15., וְהָיָה Is. 8 : 23., וְהָיָה Is. 18 : 5.; this is frequently the case with verbs whose third radical is a guttural,

e. g. הָסֵר Gen. 17 : 14., הָסֵר Ruth 1 : 20. Job 27 : 2. We find the first radical with *a* in some persons of verbs which in general regularly take *e*, e. g. הָסֵר 1 Sam. 5 : 10. for הָסֵר; so הָסֵר Deut. 1 : 28., הָסֵר Jer. 20 : 25. Ps. 79 : 7., הָסֵר 2 Sam. 20 : 18. When the first radical is a guttural, the char. ה takes () in those persons where it would otherwise have (), in order to separate the gutturals, and thereby render them more distinct, e. g. הָסֵר Deut. 2 : 31., הָסֵר Is. 9 : 3.

§ 414. *Infinitive*. On the reception of an asyllabic suffix, the Dagghesh of the second radical is restored, and the () of the first shortened into () by § 102. 2. *b.*, e. g. הָסֵר Job 29 : 3. for הָסֵר (see § 244).

§ 415. 1. *Future*. In some instances *a* is retained with the preformative, and Dagghesh consequently inserted in the first radical, e. g. הָסֵר Ex. 13 : 18., הָסֵר 1 Sam. 5 : 8. 2 Chron. 29 : 6., הָסֵר Ex. 23 : 21., הָסֵר Jer. 49 : 20., הָסֵר 2 Kings 22 : 4. Job 22 : 3.; and occasionally when the first radical is the strong guttural ה (§ 85. 2. *b.*), e. g. הָסֵר Num. 30 : 3., הָסֵר Ezek. 39 : 7. Once the preformative takes *e*, viz. הָסֵר Lev. 21 : 9., which may also be construed as future Niph'al. In all those cases where the preformative with () is followed by Dagghesh in the first radical, the accent on the ultimate retains its place when *ר* conversive is prefixed (see § 215. 4.); but if the preformative has (), the accent is drawn back one syllable, and () necessarily shortened into () (§ 215. 2.), e. g. הָסֵר Gen. 29 : 10., הָסֵר 2 Kings 23 : 6., הָסֵר Job 38 : 8.: this retraction of the accent and shortening of the final vowel likewise take place before a monosyllable, e. g. הָסֵר Ps. 91 : 4.

2. *Participle*. Occasionally the first radical takes () for (), e. g. הָסֵר 1 Kings 6 : 29., הָסֵר Ezek. 31 : 3.

HOPH'HAL.

§ 416. 1. *Infinitive*. Occasionally the preformative takes *o*, when the first radical receives Dagghesh, e. g. הָסֵר Lev. 26 : 34, 35.; in one case this *o* is shifted to the prefixed preposition, thus הָסֵר Lev. 26 : 43. for הָסֵר.

2. *Future*. In a few instances the first radical has Dagghesh after *u* instead of *a*, e. g. הָסֵר Is. 28 : 27., הָסֵר Hos. 10 : 14., הָסֵר Is. 33 : 1. Occasionally the preformative takes *u* followed by Dagghesh, e. g. הָסֵר Is. 24 : 12.; in plur. once הָסֵר Job 19 : 23. for הָסֵר, on account of the accent.

PI'HEL AND PU'HAL.

§ 417. Some verbs ע"ע form the intensive species like קָטַל, viz. by doubling the second radical with Daghesh forte, e. g. קָטַל, קָטַל; which of course can occasion no difficulty to the student: but there are others which form the same species by inserting a ך between the first and second radicals, e. g. סוֹרֵב, סוֹרֵב; and others again by doubling the first, and then transposing the two medial letters, e. g. סִבְסַב, סִבְסַב; both of which latter modes of formation cause them to present the appearance of verbs ע"י (see §§ 380, 395). Hence the learner experiences considerable difficulty in ascertaining the root, which it is impossible for him to determine by the forms alone, although the manner of their origin is entirely dissimilar. As an explanation of the striking resemblance, we might almost say identity, in the inflection of verbs ע"י and ע"ע, not only in the species immediately under consideration, but throughout the whole paradigm, we offer the following remarks.

§ 418. A careful investigation of the phenomena presented by these two classes of verbs has served to convince us that both derive their origin from biliteral roots; viz. that in קם and סב are contained the ideas conveyed by the fuller forms קים and סבב, and that to express these ideas neither the ך of the former nor the second ב of the latter was needed. At first then the verbs of both classes perfectly resembled each other; but in afterwards giving them the usual trilateral form, they were made to differ in appearance, by the contrary methods taken to accomplish this object: thus, some were extended by the insertion of a medial ך, as קים; others by the reduplication of the second radical, as סבב; and others by the alternate adoption of both of these forms with the same or nearly the same meaning, e. g. קיץ = קיצץ, ציר = צירר, מיש = מישש, &c. (see § 115). Again, when in forming the intensive species a further reduplication became requisite, the same expedient was resorted to in the case of verbs ע"ע as that adopted in the first place by verbs ע"י, viz. the insertion of the weak letter ך between the first and second radicals, thus סוֹרֵב, סוֹרֵב. And, on the other hand, verbs ע"י occasionally assumed the form usually taken by verbs ע"ע (§ 395), e. g. ערער, בלבל, מלמל.

§ 419. The same theory suffices to explain the insertion of א and נ, the one a weak letter and the other a liquid, as medial radicals, e. g. מַאֵס Job 7: 5. for מָאֵס, שָׁסִירָה Jer. 30: 16. for שָׁסִירָה, בָּזָא Is. 18: 2. for בָּזָא, מַמְרִיר Ezek. 28: 24. for מַמְרִיר, בָּזָזוּ Job 40: 21, 22. for

צָלְלִים, תִּמְנֶה Lam. 3 : 22. for תִּמְנֶה (§ 404); the insertion of א and נ for the purpose of filling out the form, being far more natural and probable than the change of the second radical into those letters, as is usually taught,—a theory unsupported by the general analogy of the language, or by any solid argument whatever.

HITHPA'HEL.

§ 420. This species is always formed by prefixing the characteristic syllable הִתְ to the active voice of the intensive species, e. g. רוּצֵץ, הִתְרוּצֵץ; גָּלַגַּל, הִתְגָּלַגַּל. Once we find א for ה, viz. אֶשְׁתַּוְּלֶלֶה Ps. 76 : 6. for הִשְׁתַּוְּלֶלֶה; and also the perfect form הִתְעַלְלֶה Ex. 10 : 2. (see § 417). If the second radical is a guttural, which cannot receive Daghesth, a contraction may take place here also, e. g. הִתְחַבֵּר 2 Sam. 22 : 27. for תִּתְחַבֵּר, where the second ת takes the vowel of ב after the contraction, and consequently receives Daghesth forte. The word תִּתְחַבֵּר is asserted by Gesenius, for the purpose of making the verse in which it appears (2 Sam. 22 : 27.) correspond throughout to Ps. 18 : 27., to be an anomalous transposition of the second radical for תִּתְחַבֵּר from תַּחַל. A simpler mode of explanation would be to consider this word as belonging to the Hithpa'hel of תָּלַל, with its proper signification as the reflexive of Pi'hel (§ 153. 1.), by which the analogy of the verbs עָלַע is preserved; the sense would then be as follows: *To the pure thou showest thyself pure, but to the wicked thou showest thyself a judge.*

4. Verbs whose Third Radical is Aleph or He.

Verbs אָ (אָפֶּה).

§ 421. When the third radical letter is א, the deviations from the usual mode of inflection caused by the nature of this letter are but few in number, and as follows:

1. This weakest even among the weak letters (§ 87) can in no case terminate a mixed syllable; hence a preceding short vowel is regularly exchanged for its corresponding long one, and in this א rests, e. g. מָצָא for מִצָּא, נִמְצָא for נִמְצָא, הִמְצָא for הִמְצָא.

2. *a.* When א final is preceded by a long vowel, no change in the latter takes place; for the extreme weakness of the sound of this guttural allows it to rest in any vowel whatever: thus we have מִצָּא

מִצָּא, מִצָּא, מִצָּא. *ב*. And this obtains not only at the end of a word but also in the middle, e. g. מִצָּא; in the latter case, however, it prefers to rest in the vowel *e*, which it does in all the derivative forms of verbs לָא, although the primitive retains its characteristic *a*. This peculiarity does not arise from the nature of the letter א, which may quiesce in any vowel; but as *e* is the first modification of *a*, it is preferred as the vowel of the derivative species, e. g. מִצָּא, מִצָּא, מִצָּא, &c. So too in the secondary tense of Kal, viz. the future, א is preceded by *a* at the end of the word, but in the middle by *e*, e. g. third pers. masc. sing. יִמְצָא, third pers. fem. plur. תִּמְצָא.

3. Both the second and third persons of the fem. plur. take the short vowel (*u*) through all the species, probably as a compensation for the addition of the long syllable נָה to the end of the word.

4. A letter may be affixed to the root without a vowel of its own after א quiescent, which, on account of its weakness, presents no obstacle to the passing over of the preceding vowel to form a mixed syllable with a following consonant, a. g. part. מִצָּא, מִצָּא; infin. מִלָּא, מִלָּא.

Paradigm of Verbs לָא.

PRETERITE.	Kal.	Niph.	Pi'hel.	Pu'hel.	Hiph.	Hoph.	Hithp.
<i>Sing. 3 m.</i>	מָצָא	נִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִמְצִיָּה	הִמְצָאָה	הִתְמַצָּאָה
2 m.	מָצַחְתָּ	נִמְצַחְתָּ	מָצַחְתָּ	מָצַחְתָּ	הִמְצִיחְתָּ	הִמְצָחְתָּ	הִתְמַצָּחְתָּ
2 f.	מָצַחְתְּ	נִמְצַחְתְּ	מָצַחְתְּ	מָצַחְתְּ	הִמְצִיחִי	הִמְצָחִי	הִתְמַצָּחִי
1 c.	מָצַחְתִּי	נִמְצַחְתִּי	מָצַחְתִּי	מָצַחְתִּי	הִמְצִיחִי	הִמְצָחִי	הִתְמַצָּחִי
<i>Plur. 3 c.</i>	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
2 m.	מָצַחְתֶּם	נִמְצַחְתֶּם	מָצַחְתֶּם	מָצַחְתֶּם	הִמְצִיחְתֶּם	הִמְצָחְתֶּם	הִתְמַצָּחְתֶּם
2 f.	מָצַחְתֶּן	נִמְצַחְתֶּן	מָצַחְתֶּן	מָצַחְתֶּן	הִמְצִיחְתֶּן	הִמְצָחְתֶּן	הִתְמַצָּחְתֶּן
1 c.	מָצַחְנוּ	נִמְצַחְנוּ	מָצַחְנוּ	מָצַחְנוּ	הִמְצִיחְנוּ	הִמְצָחְנוּ	הִתְמַצָּחְנוּ

INFINITIVE.

<i>Absol.</i>	מִצּוֹא		מִצּוֹא		הִמְצִיא		
<i>Constr.</i>	מִצֵּא	הִמְצֵא	מִצֵּא	מִצֵּא	הִמְצִיא	הִמְצֵא	הִתְמַצֵּא

FUTURE.

<i>Sing. 3 m.</i>	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיָּה	תִּמְצָא	תִּתְמַצָּא
2 m.	תִּמְצָחְתָּ	תִּמְצָחְתָּ	תִּמְצָחְתָּ	תִּמְצָחְתָּ	תִּמְצִיחְתָּ	תִּמְצָחְתָּ	תִּתְמַצָּחְתָּ
2 f.	תִּמְצָחִי	תִּמְצָחִי	תִּמְצָחִי	תִּמְצָחִי	תִּמְצִיחִי	תִּמְצָחִי	תִּתְמַצָּחִי
1 c.	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצִיא	אֶמְצָא	אֶתְמַצָּא
<i>Plur. 3 m.</i>	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיאוּ	יִמְצְאוּ	יִתְמַצָּאוּ
3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצִיֶּנָּה	תִּמְצְאֶנָּה	תִּתְמַצָּאֶנָּה
2 m.	תִּמְצָחֶיךָ	תִּמְצָחֶיךָ	תִּמְצָחֶיךָ	תִּמְצָחֶיךָ	תִּמְצִיחֶיךָ	תִּמְצָחֶיךָ	תִּתְמַצָּחֶיךָ
2 f.	תִּמְצָחֶיךָ	תִּמְצָחֶיךָ	תִּמְצָחֶיךָ	תִּמְצָחֶיךָ	תִּמְצִיחֶיךָ	תִּמְצָחֶיךָ	תִּתְמַצָּחֶיךָ
1 c.	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא

IMPERATIVE.

<i>Sing. 2 m.</i>	מִצֵּא	הִמְצֵא	מִצֵּא		הִמְצִיא		הִתְמַצֵּא
2 f.	מִצִּי	הִמְצִי	מִצִּי		הִמְצִיָּה		הִתְמַצִּי
<i>Plur. 2 m.</i>	מִצְאוּ	הִמְצְאוּ	מִצְאוּ		הִמְצִיאוּ		הִתְמַצְאוּ
2 f.	מִצְאֶנָּה	הִמְצְאֶנָּה	מִצְאֶנָּה		הִמְצִיֶּנָּה		הִתְמַצְאֶנָּה

PARTICIPLES.

<i>Active.</i>	מִצֵּא		מִמְצֵא		מִמְצִיא		מִתְמַצֵּא
<i>Passive.</i>	מִצּוֹא	נִמְצָא		מִמְצָא		מִמְצָא	

Remarks on Verbs לָא.

KAL.

§ 422. *Preterite.* Some of these verbs have () for the second vowel, and retain it throughout, e. g. מָלַא, מָלַא; יָרַא, יָרַא. In the third pers. fem. sing., where on the addition of the characteristic הו we have two weak letters in juxtaposition without distinctly hearing the sound of more than one, the hardened form of the augment, viz. ה (§ 73. 2. d.), is frequently employed, e. g. קָרַא Deut. 31 : 29. Is. 7 : 14., הָקַא Ex. 5 : 16. In a few instances the second radical takes () as in verbs לָה (see § 439. 1.), e. g. בָּלַא Ps. 119 : 101., רָצַא Ezek. 43 : 27. The radical א is sometimes omitted, e. g. מָצַא Num. 11 : 11., יָצַא Job 1 : 21., מָלַא 32 : 16., צָמַא Ruth 2 : 9., בָּלַא 1 Sam. 6 : 10., מָלַא Ezek. 28 : 16., נָשַא 39 : 26.

§ 423. *Infinitive.* The construct is sometimes formed by adding הו as a feminine termination, e. g. מָלַא Lev. 8 : 33. 12 : 4. Job. 20 : 22. Esth. 1 : 5., קָרַא Judg. 8 : 1., שָׁלַא Prov. 8 : 13.; occasionally with () under the second radical, e. g. קָרַא, employed as a particle with the preposition ל, which then takes the vowel (), thus לְקָרַא to meet, in occursum, for לְקָרַא (see §§ 89. 2., 104. 1. a.). Sometimes the first radical takes (), giving the infinitive the appearance of the construct of a feminine noun ending in הו, e. g. שָׁלַא Deut. 1 : 27. Here also א is occasionally omitted, e. g. הָסַא Gen. 20 : 6. for הָסַא Job 41 : 17. for שָׁלַא.

§ 424. *Future.* All verbs לָא have א for the principal vowel of the future like יִשְׁכַּב, with the sole distinction that () is taken instead of (), on account of the following א (§ 421. 1.), e. g. יִמְצַא for יִמְצַא, &c. Occasionally, though rarely, the second radical takes () as in verbs לָה, viz. יִהְיֶא 2 Chron. 16 : 12.; and once we have יִהְיֶא Gen. 23 : 6. for יִהְיֶא (§ 90 : 3.). Once (יִ) appears in the sec. pers. fem. plur., viz. הָשְׂאִיךָ Ezek. 28 : 49. Occasionally א is omitted, e. g. הָשְׂאִיךָ Jer. 9 : 17. Ruth 1 : 14.

§ 425. *Imperative.* In the word יִרַא 1 Sam. 12 : 24. Ps. 34 : 10., י does not receive a vowel, and is retained in the orthography solely for the purpose of distinguishing the imperative of יִרַא from that of רַא. Once we have רַא Ps. 60 : 4. for רַא.

§ 426. *Participle.* In some instances א, instead of quiescing in the second vowel, takes it for its own, e. g. מָצַא Cant. 8 : 10., מָצַא

1 Kings 10:22.; once א is omitted, viz. ירצו Deut. 28:57. And on the contrary, א is sometimes quiescent in the plural, e. g. חטאים 1 Sam. 14:33. for חטאים; so בודאים Neh. 6:8. for בודאים. Occasionally the second radical takes (), as in verbs לזה, e. g. מוצא Eccl. 7:26., חוטא 9:18. Is. 65:20.

NIPH'HAL.

§ 427. *Preterite.* In the third pers. masc. sing. Niph. of קחבא, the first radical of which is a guttural, the preformative takes (), e. g. קחבא; and in the other persons (), e. g. קחבאת, קחבאת, &c. Here also we find ה for א, e. g. קחבה Jer. 43:10. for קחבא; and in the following instance א is omitted, e. g. נטמחם Lev. 11:43. for נטמחם. Sometimes ח is taken as the characteristic affirmative of the third pers. fem. sing. for ה, as in Kal (§ 422), e. g. נקלאת Ps. 118:23., and with () under the second radical נקלאת Deut. 30:11.; in one instance both letters are employed, viz. נקלאתה 2 Sam. 1:26.

§ 428. *Infinitive.* With ח added, קחבאת Zech. 13:4.

§ 429. *Participle.* The second radical, which generally retains the vowel *a* in the plural, as נמציים, in some instances takes Sh'wa, e. g. נמציים Esth. 1:5. 4:16., קחבאים Josh. 10:17., נטמאים Ezek. 20:30.

PI'HEL.

§ 430. *Preterite.* In this species we find מלץ Jer. 51:34. for מלץ, קץ Ps. 143:3. for קץ. Occasionally in those persons which receive a syllabic affirmative, א rests in () instead of (), e. g. קצאת 2 Kings 2:21.

§ 431. *Infinitive.* Sometimes ח is added as in Kal, e. g. מלצח Ex. 31:5. 2 Chron. 36:21.

§ 432. *Future.* Once א rests in () as in verbs לזה, viz. ינמא Job. 39:24.; and in the following instance it is replaced by ה, thus ימלה Job 8:21. for ימלא.

HIPH'HIL.

§ 433. *Preterite.* Sometimes א is omitted, e. g. קחצי 2 Kings 13:6. for קחצי, so קחצית 2 Sam. 3:8. In the third pers. fem. sing. we find קחצית Josh. 6:17. for קחצית (see § 427).

§ 434. *Infinitive*. The same omission occurs in the infinitive, e. g. הַחֲסִיד Jer. 32 : 35. for הַחֲסִידָה.

§ 435. *Future*. And in this tense likewise, e. g. יִשְׁעִי Ps. 55 : 16. for יִשְׁעִיָה.

HOPH'HAL.

§ 436. *Preterite*. Third pers. fem. sing. הִבְאֲתָה Gen. 38 : 11. for הִבְאֲתָהּ, as in Kal.

Verbs לִחַ (לִחַ).

§ 437. Those verbs whose third radical is ח deviate in their mode of inflection from the paradigm of קָטַל, not only in changing the vowel of the second radical like the verbs לָא, but also in changing or altogether rejecting the last letter of the root. These peculiarities of formation are all to be ascribed to and illustrated by those of the weak letter ח, in like manner as the apparent anomalies of the verbs לָא are explained by a knowledge of the nature and powers of א. We will here briefly repeat the peculiarities of ח, in order to deduce from them the mode of formation.

§ 438. 1. The second guttural ח (§ 6) has a stronger sound than the first א, and forms one of the connecting links between this latter and the palatals (see § 73. 2. c. d.): consequently it is not like א a mere quiescent, scarcely exerting any influence on the vowel in which it rests, but prefers to be preceded by either the guttural vowel *a* or the palatal *e* (§ 85. 4. b.); except in those cases where some other vowel is characteristic of the species, &c., and is therefore retained.

2. As ח is a weak letter, and consequently incapable of ending a mixed syllable, it always has the effect of lengthening a preceding (_) into (_), e. g. חָלָה for חָלָהּ, חָלָהּ for חָלָהּ: at the same time its strength of aspiration causes it to rest in (_),—which is long in comparison with (_), § 102. 2. a,—rather than in the longer (_), e. g. חָלָהּ for חָלָהּ, חָלָהּ for חָלָהּ, &c.; except where the ultimate bears a strong emphasis, as in the imperative חָלָהּ.

3. The tenses of perfect verbs are distinguished in part by means of their principal vowels, the preterite taking *a*, and the future its modification *o*; so also in verbs לִחַ, where the nature of the last radical requires that the vowel preceding it should be either *a* or *e* (§ 85. 4. b.),

the second radical takes (,) in the preterite, and (,) in the future. As *o* is the characteristic vowel of the infinitive, it is retained.

§ 439. 1. The above are the peculiarities affecting this letter at the end of the word, where it is almost entirely quiescent. But in any other situation—as when the root takes a syllabic affix, where if *ו* were retained, it would of necessity be pronounced in passing over to the following syllable with its full aspirate sound—it cannot be preceded by a long vowel; for this would cause the formation of a long mixed syllable in the middle of a word, contrary to the rules of Hebrew orthoëpy (§ 185). As *ו*, on the other hand, has not sufficient strength of sound to end a mixed syllable when preceded by a short vowel, it is usually changed into *י*, which, being the weakest of the palatals (§ 6), is the most nearly related to *ו* (§ 438. 1.); and this *י* causes the preceding vowel to be changed into one in which it can rest, viz. *i* in Kal, and in the secondary species *e*, e. g. נָגַלְתָּ for נָגַלְתָּ, נָגַלְתָּ for נָגַלְתָּ.*

2. When *ו* has a vowel of its own, and is preceded by Sh'wa, it is usually rejected and its vowel given to the preceding letter (§ 77. 3.), e. g. נָגַלְתָּ for נָגַלְתָּ, נָגַלְתָּ for נָגַלְתָּ. In the third pers. fem. sing. pret., where, upon the addition of the feminine characteristic *ו* to the root, two of these letters would concur, the first is hardened into its cognate *ו*, e. g. נָגַלְתָּ for נָגַלְתָּ (§ 73. 2. d.). In the part. pass. *ו* is changed into *י*, which forms a diphthong with the preceding Shurek, e. g. נָגַלְתָּ for נָגַלְתָּ; since *ו* in no case terminates a syllable containing a semi-vowel.

* The substitution of *י* for *ו*, and a single instance where *י* is found in the same situation, viz. שָׁלַחְתָּ Job 3:26., as also a knowledge of the fact, that the ultimate radical of many verbs which is *ו* in Hebrew is in Arabic *ي*, have led some late writers to conclude that all Hebrew *לח* verbs were originally either *לי* or *לִי*. This *י* or *י* they suppose to have been first changed into *ו* on account of the preceding (_), which was then lengthened into (_), thus נָגַלְתָּ = נָגַלְתָּ = נָגַלְתָּ; and to have been restored wherever in the course of inflection it occurs in the middle of a word.

Paradigm of Verbs לָחַ.

PARTESITE.	Kal.	Niph.	Pi'el.	Pu'hal.	Hiph.	Hoph.	Hithp.
<i>Sing.</i> 3 m.	לָחַח	נָלַח	לָחַח	לָחַח	הִלָּחַח	הִלָּחַח	הִתְלָחַח
3 f.	לָחַחָה	נָלַחָה	לָחַחָה	לָחַחָה	הִלָּחַחָה	הִלָּחַחָה	הִתְלָחַחָה
2 m.	לָחַיְתָה	נָלַיְתָה	לָחַיְתָה	לָחַיְתָה	הִלָּחַיְתָה	הִלָּחַיְתָה	הִתְלָחַיְתָה
2 f.	לָחַיְתָה	נָלַיְתָה	לָחַיְתָה	לָחַיְתָה	הִלָּחַיְתָה	הִלָּחַיְתָה	הִתְלָחַיְתָה
1 c.	לָחַיְתִּי	נָלַיְתִּי	לָחַיְתִּי	לָחַיְתִּי	הִלָּחַיְתִּי	הִלָּחַיְתִּי	הִתְלָחַיְתִּי
<i>Plur.</i> 3 c.	לָחוּ	נָלְחוּ	לָחוּ	לָחוּ	הִלָּחוּ	הִלָּחוּ	הִתְלָחוּ
2 m.	לָחִיחִם	נָלִיחִם	לָחִיחִם	לָחִיחִם	הִלָּחִיחִם	הִלָּחִיחִם	הִתְלָחִיחִם
2 f.	לָחִיחֶן	נָלִיחֶן	לָחִיחֶן	לָחִיחֶן	הִלָּחִיחֶן	הִלָּחִיחֶן	הִתְלָחִיחֶן
1 c.	לָחִינִי	נָלִינִי	לָחִינִי	לָחִינִי	הִלָּחִינִי	הִלָּחִינִי	הִתְלָחִינִי
INFINITIVE.							
<i>Absol.</i>	לָחַח	נָלַח	לָחַח	לָחַח	הִלָּחַח	הִלָּחַח	הִתְלָחַח
<i>Constr.</i>	לָחוּחַ	נָלְחוּחַ	לָחוּחַ	לָחוּחַ	הִלָּחוּחַ	הִלָּחוּחַ	הִתְלָחוּחַ
FUTURE.							
<i>Sing.</i> 3 m.	יִלָּחַח	יִנָּלַח	יִלָּחַח	יִלָּחַח	יִהְיֶה לָחוּ	יִהְיֶה לָחוּ	יִתְלָחוּ
3 f.	יִלָּחַחָה	יִנָּלַחָה	יִלָּחַחָה	יִלָּחַחָה	יִהְיֶה לָחוּחָה	יִהְיֶה לָחוּחָה	יִתְלָחוּחָה
2 m.	יִלָּחַיְתָה	יִנָּלַיְתָה	יִלָּחַיְתָה	יִלָּחַיְתָה	יִהְיֶה לָחוּיְתָה	יִהְיֶה לָחוּיְתָה	יִתְלָחוּיְתָה
2 f.	יִלָּחַיְתָה	יִנָּלַיְתָה	יִלָּחַיְתָה	יִלָּחַיְתָה	יִהְיֶה לָחוּיְתָה	יִהְיֶה לָחוּיְתָה	יִתְלָחוּיְתָה
1 c.	יִלָּחַחְנִי	יִנָּלַחְנִי	יִלָּחַחְנִי	יִלָּחַחְנִי	יִהְיֶה לָחוּחְנִי	יִהְיֶה לָחוּחְנִי	יִתְלָחוּחְנִי
<i>Plur.</i> 3 m.	יִלָּחוּ	יִנָּלְחוּ	יִלָּחוּ	יִלָּחוּ	יִהְיֶה לָחוּ	יִהְיֶה לָחוּ	יִתְלָחוּ
3 f.	יִלָּחִינָה	יִנָּלִינָה	יִלָּחִינָה	יִלָּחִינָה	יִהְיֶה לָחוּיְנָה	יִהְיֶה לָחוּיְנָה	יִתְלָחוּיְנָה
2 m.	יִלָּחוּ	יִנָּלְחוּ	יִלָּחוּ	יִלָּחוּ	יִהְיֶה לָחוּ	יִהְיֶה לָחוּ	יִתְלָחוּ
2 f.	יִלָּחִינָה	יִנָּלִינָה	יִלָּחִינָה	יִלָּחִינָה	יִהְיֶה לָחוּיְנָה	יִהְיֶה לָחוּיְנָה	יִתְלָחוּיְנָה
1 c.	יִלָּלַחְנִי	יִנָּלִינִי	יִלָּלַחְנִי	יִלָּלַחְנִי	יִהְיֶה לָחוּחְנִי	יִהְיֶה לָחוּחְנִי	יִתְלָחוּחְנִי
IMPERATIVE.							
<i>Sing.</i> 2 m.	לָחֵח	נָלֵח	לָחֵח	לָחֵח	הִלָּחֵח	הִלָּחֵח	הִתְלָחֵח
2 f.	לָחִי	נָלִי	לָחִי	לָחִי	הִלָּחִי	הִלָּחִי	הִתְלָחִי
<i>Plur.</i> 2 m.	לָחוּ	נָלְחוּ	לָחוּ	לָחוּ	הִלָּחוּ	הִלָּחוּ	הִתְלָחוּ
2 f.	לָחִינָה	נָלִינָה	לָחִינָה	לָחִינָה	הִלָּחִינָה	הִלָּחִינָה	הִתְלָחִינָה
PARTICIPLES.							
<i>Active.</i>	לָחוּחַ	נָלְחוּחַ	לָחוּחַ	לָחוּחַ	הִלָּחוּחַ	הִלָּחוּחַ	הִתְלָחוּחַ
<i>Passive.</i>	לָחוּחַ	נָלְחוּחַ	לָחוּחַ	לָחוּחַ	הִלָּחוּחַ	הִלָּחוּחַ	הִתְלָחוּחַ

Remarks on Verbs ל"ה.

KAL.

§ 440. *Preterite.* In the third pers. fem. sing. we occasionally find ה, the hard form of the feminine characteristic, affixed; the third radical being rejected, and its vowel given to the second (see § 77. 3.), e. g. עָשָׂה Lev. 25: 21. for עָשְׂהָה; and once in the same person ה rad. is changed into י, as in those persons of which the affirmatives are syllabic, viz. הָסִירָה Ps. 57: 2. Once ה is changed into ו mobile, viz. שָׁלַחְתִּי Job 3: 26. Sometimes י for ה is rejected when the second radical is י, e. g. רָחִיץ 2 Sam. 10: 11. 15: 33. In the third pers. plur. also we find ה changed into י, e. g. חָסְדָה Deut. 32: 37., נָסְדָה Ps. 73: 2. in K'ri.

§ 441. *Infinitive. Absol.*—Sometimes ה is omitted, e. g. בָּכוּ Is. 30: 19. Jer. 22: 10. 50: 4. Lam. 1: 2. for בָּכוּהָ, as a final vowel-less ה is never immediately preceded by a quiescent semi-vowel (§ 439. 2.); so also רָאָה Gen. 26: 28. Is. 6: 9., חָרָה 59: 4., מָרָה Lam. 1: 20., שָׁרָה Is. 22: 13. In some instances the ה of the absolute is hardened into ה, e. g. שָׁרְוֹה Is. 22: 13., רָאוֹה 42: 20. *Constr.*—In the infinitive construct of all the species ה is regularly hardened into ה; occasionally however, though but seldom, ה is retained, e. g. רָאוּהָ Gen. 48: 11., קָנָה Prov. 16: 16., עָשָׂה 21: 3. Ps. 101: 3.

§ 442. *Future.* Sometimes in the third pers. fem. sing. ה is changed into י, which rests in (.), e. g. וְתִזְכֹּרִי Jer. 3: 6. for וְתִזְכְּרָה; and also in the sec. pers. masc., e. g. תִּמְחֹדִי 18: 23. for תִּמְחֹדְהָ. Occasionally ה rests in (.), as in the preterite, e. g. תִּקְלָה 1 Kings 17: 14. for תִּקְלָה, תִּשְׁעָה Ps. 119: 117. for תִּשְׁעָה. On the reception of ו conversive, the vowel of the second radical is drawn back to the first, and ה in consequence rejected (§ 217. 1.), e. g. fut. יִמְנָה, with ו conv. ויִמְנָה Ex. 2: 12. 7: 23.; sometimes, especially in the first and second persons the (.) of the preformative is lengthened into (..), e. g. וְתִרְאָה Gen. 3: 6., וְיִמְנָה Deut. 9: 15., וְיִנְחָה 2: 9. The same takes place in the future apocopate without ו conversive, e. g. יִרְבֵּה Gen. 1: 22., יִגְלֵה Job 20: 28. 36: 15., יִקְלֵה 33: 21., יִתְקֵה Deut. 9: 27. If the first or second radical is a guttural, the preformative takes (.) or (..), and the first radical (..), e. g. ויִדְחֵה Ex. 19: 2., ויִדְחֵה Num. 16: 15.; ויִשְׁעֵה Gen. 4: 4., ויִתְחַע 21: 14., ויִתְלַה 47: 13., ויִתְכַה Job 17: 7. If the first radical is ו, the preformative also sometimes takes (..) e. g. ויִדְחֵה Gen. 22: 8., ויִתְחַה Mic. 4: 11.; more frequently if ה or ו, e. g. ויִרְאֵה

Gen. 1 : 4., וַיִּתְּחַר 4 : 1.; and if ע, always, e. g. וַיַּעַשׂ Gen. 1 : 7., וַיַּעַל 17 : 22., וַיַּעַן Job 3 : 2. When the first radical is a guttural, and ו conversive is not prefixed, the preformative takes either () or () e. g. וַיִּתְּחַר Ps. 27 : 3., וַיִּתְּחַר Ex. 18 : 21., וַיִּתְּחַר Job 10 : 17. When the ו of the third pers. plur. is retained, ה instead of being rejected is changed into ו, e. g. וַיִּתְּחַר Is. 17 : 12., וַיִּתְּחַר 26 : 11., וַיִּתְּחַר Ps. 36 : 8., וַיִּתְּחַר 78 : 44., וַיִּתְּחַר Deut. 8 : 13., וַיִּתְּחַר Ps. 36 : 9; also in the singular with ה paragogic, e. g. וַיִּתְּחַר Ps. 77 : 4. In some verbs, on the reception of ו conversive the first radical remains without a vowel, e. g. וַיִּתְּחַר Jer. 41 : 10., וַיִּתְּחַר Job 31 : 27.; also with () under the preformative, e. g. וַיִּתְּחַר Gen. 9 : 21., וַיִּתְּחַר 27 : 38. 2 Sam. 3 : 32. (in Ex. 18 : 9. we find וַיִּתְּחַר for וַיִּתְּחַר, where ה as a guttural receives Pattahh furtive (§ 23), as is shown by the Dagghesh lene in ו); the same form is assumed by the future apocopate, e. g. וַיִּתְּחַר Prov. 7 : 25., וַיִּתְּחַר Num. 24 : 19., Ps. 72 : 8. In verbs whose second radical is ו, on the rejection of ה after receiving ו conversive, the first radical takes (), and that of the preformative is rejected (§ 217. 1.), e. g. וַיִּתְּחַר, וַיִּתְּחַר; וַיִּתְּחַר, וַיִּתְּחַר : and also in the future apocopate without ו conversive, e. g. וַיִּתְּחַר Gen. 1 : 3., וַיִּתְּחַר Is. 38 : 21. Ps. 72 : 15. In a few instances ה is retained with ו conversive, e. g. וַיִּתְּחַר 2 Kings 1 : 10., וַיִּתְּחַר 6 : 23.

§ 443. *Imperative.* In verbs פ guttural, the letters ע and ה generally take (), e. g. וַיִּתְּחַר, וַיִּתְּחַר; ה takes (), e. g. וַיִּתְּחַר; and א, the weakest of all, (), e. g. וַיִּתְּחַר Ex. 16 : 23., וַיִּתְּחַר Is. 21 : 12. In one instance we have וַיִּתְּחַר Is. 26 : 20. for וַיִּתְּחַר. In the plur. ה is changed into ו, e. g. וַיִּתְּחַר, וַיִּתְּחַר Is. 21 : 12.

§ 444. *Participles. Active.*—In the construct state, the active participle, like other nouns of the same termination, usually changes ה into ו, e. g. וַיִּתְּחַר Gen. 4 : 2., וַיִּתְּחַר 14 : 19., וַיִּתְּחַר Ex. 15 : 11. Is. 64 : 4., וַיִּתְּחַר Jer. 4 : 29., וַיִּתְּחַר Ps. 147 : 2., וַיִּתְּחַר 2 Chron. 29 : 25. On the reception of a suffix the final ה is rejected (see § 489), thus וַיִּתְּחַר Is. 18 : 7. In feminine participial nouns the third radical, being accompanied by a vowel and followed by another ה, is changed into ו, e. g. וַיִּתְּחַר Cant. 1 : 7. for וַיִּתְּחַר; sometimes the second radical takes () on account of the following ו, which consequently receives Dagghesh, e. g. וַיִּתְּחַר Ps. 128 : 3., וַיִּתְּחַר Prov. 7 : 11., וַיִּתְּחַר 31 : 27., וַיִּתְּחַר Lam. 1 : 16.; plur. וַיִּתְּחַר Is. 41 : 23. *Passive.*—In the passive, ה instead of being changed into ו is occasionally rejected, e. g. וַיִּתְּחַר Job 41 : 25. for וַיִּתְּחַר, וַיִּתְּחַר 15 : 22. for וַיִּתְּחַר.

NIFE'HAL.

§ 445. *Preterite*. In some instances י rests in (), as in Kal, e. g. וַיִּקְרָא Gen. 24 : 8., וַיִּקְרָא Ex. 33 : 16., וַיִּקְרָא 1 Sam. 14 : 8.

§ 446. *Infinitive. Absol.*—The absolute appears with ה preformative, e. g. הִרְאָה Judg. 13 : 21. 1 Sam. 3 : 21. *Constr.*—Sometimes without ה, e. g. נִגְלֹחַ 2 Sam. 6 : 20., where the word is repeated for the sake of emphasis.

§ 447. *Future*. With ו conversive, ה as in Kal is rejected, e. g. וַיִּקְרָא Num. 23 : 4.; and also in the apocopated form, e. g. הִנָּגַל Is. 47 : 3. When the first radical is a guttural, () is changed into (), e. g. וַיִּרְאָה Gen. 3 : 2.

§ 448. *Participle*. Occasionally the second radical takes (), e. g. נִגְלֹחַ Is. 17 : 11., הִנָּגַל 56 : 3. Dan. 8 : 1.

PI'HEL.

§ 449. *Preterite*. Here also י frequently rests in () instead of (), e. g. וַיִּקְרָא Lev. 25 : 11., וַיִּקְרָא 25 : 21. 1 Kings 1 : 35., וַיִּקְרָא Ps. 143 : 9. Job 31 : 33., וַיִּקְרָא Is. 14 : 24. Cant. 1 : 9., וַיִּקְרָא Is. 57 : 8.

§ 450. *Infinitive. Absol.*—Formed sometimes like the infin. constr. קָטַל, e. g. וַיִּקְרָא Ex. 22 : 22., וַיִּקְרָא 1 Sam. 3 : 12. 2 Kings 13 : 17. 2 Chron. 24 : 10., וַיִּקְרָא Ex. 34 : 7. Jer. 30 : 11.; we also find י for ה, e. g. וַיִּקְרָא Hos. 6 : 9. for וַיִּקְרָא.

§ 451. *Future*. Once ה rests in (), viz. וַיִּקְרָא Lev. 18 : 7. Here also ו conversive causes the rejection of ה, and consequently of the Daghesch in the second radical, e. g. וַיִּקְרָא, וַיִּקְרָא, וַיִּקְרָא. Sometimes, though seldom, the first radical takes (), e. g. וַיִּקְרָא 1 Sam. 21 : 14.; and likewise in the future apocopate, e. g. וַיִּקְרָא Prov. 25 : 9. In the plural, ה is occasionally changed into י, as in Kal, e. g. וַיִּקְרָא Is. 40 : 18, 25., וַיִּקְרָא Ex. 15 : 5.

§ 452. *Imperative*. In a few instances ה is rejected, e. g. וַיִּקְרָא Deut. 3 : 28. Is. 28 : 10. for וַיִּקְרָא, וַיִּקְרָא Amos 6 : 10. for וַיִּקְרָא. In the plural, ה is once changed into י, viz. וַיִּקְרָא Prov. 26 : 7.; in which instance, as ל takes Sh'wa, the characteristic Daghesch is omitted (§ 33. 2.).

§ 453. *Participle*. Here also () is changed into () in the construct state, e. g. וַיִּקְרָא Is. 55 : 4., וַיִּקְרָא 64 : 3., וַיִּקְרָא Jer. 31 : 10.

PU'HAL.

§ 454. No deviation from the paradigm of וַיִּקְרָא.

HIPH' HIL.

§ 455. *Preterite*. Sometimes ה preformative takes (ֿ) for (ֿ), e. g. הָגִלָּה Esth. 2 : 6.; and once ה is changed into י which rests in (ֿ), e. g. הָחֹלִי Is. 53 : 10. In a few instances, as in Kal, ה is affixed for the feminine characteristic of the third person, and ה radical rejected, e. g. הִרְצֵה Lev. 26 : 34., הִלָּאָה Ezek. 24 : 12. Occasionally י rests in (ֿ) instead of (ֿ), e. g. הִעֲלִיתָ Ex. 33 : 1. Num. 14 : 13., הִקְשִׁיתָ 2 Kings 2 : 10., הִרְאִיתָ, הִשְׁקִיתָ Ps. 60 : 5., הִרְבִּיתָ Is. 9 : 2. Once הִמְסִיתָ Josh. 14 : 8. for הִמְסִיךָ (a form of frequent occurrence in Chaldee, e. g. הִמְסִיךְ, הִמְסִיךְ Dan. 5 : 3.); perhaps י is thus deprived of its vowel that it may rest as usual in the preceding (ֿ) (see § 95).

§ 456. *Infinitive*. Once ה preformative appears with (ֿ) instead of (ֿ), viz. הִקְצֹרָה Lev. 14 : 43. for הִקְצֹרָה. The regular הִרְבֵּה is used only adverbially (see § 662); when employed as an inf. abs. it takes the form הִרְבֶּה.

§ 457. *Future*. With ך conversive the preformative generally takes (ֿ), to accord with that of the first radical, e. g. יִרְשֶׁן Judg. 15 : 4., יִקְנֶל 2 Kings 18 : 11., יִפְסֶךְ Ps. 105 : 24.; it adopts the same vowel in verbs שׁ guttural, where the first radical has (ֿ), e. g. יִיחַד 2 Chron. 33 : 9.; and also in the future apocopate, e. g. יִתְמַח Neh. 13 : 14. Jer. 18 : 23. In verbs whose first radical is a guttural the preformative takes (ֿ), e. g. יִעַל Gen. 8 : 20. Num. 23 : 2. Ezek. 14 : 7.; these, having the same form as fut. Kal (see § 442), are to be distinguished from it by the context alone. Occasionally, on the rejection of ה after receiving ך conversive, the first radical remains without a vowel, and the preformative takes its appropriate (ֿ), e. g. יִשְׁקֶךָ Gen. 29 : 10.; and also in the future apocopate without ך conversive, e. g. יִתְחַהֵּ 9 : 27., יִרְךָ Is. 41 : 2.

§ 458. *Imperative*. On the rejection of the third radical, the characteristic ה, like the future preformative, sometimes takes (ֿ), e. g. הִרְבֵּה Ps. 51 : 4., הִרְבֵּה Deut. 9 : 14. 1 Sam. 11 : 3.; but when the first radical is ע, both it and the preformative take (ֿ), e. g. הִעַל Ex. 8 : 1.

§ 459. *Participle*. In the construct state, the participle as in Kal takes (ֿ) for (ֿ), e. g. מִשְׁקֶה Gen. 40 : 1. Hab. 2 : 15. The verb נָכַח sometimes retains (ֿ) in the construct, e. g. מִנְכָּח Ex. 2 : 11. Is. 14 : 6.; where the emphasis of the first syllable required for the expression of Daghesch forte, lessens that on the ultimate, by which (ֿ) is usually changed into the longer (ֿ).

HOPH'HAL.

§ 460. *Preterite.* In a few instances the characteristic ה of verbs ה guttural has ו for ו, e. g. וּפָלַח Judg. 6 : 28. for וּפָלַח, וּפָלַח Nah. 2 : 8. for וּפָלַח. In the third pers. fem. sing. ו is added as the feminine characteristic, and ה radical omitted, e. g. וּפָלַח Jer. 13 : 19. for וּפָלַח.

HITHPA'HEL.

§ 461. *Future.* The second radical sometimes takes (ו) for (ו), e. g. וּפָלַח Is. 41 : 23. On the reception of ו conversive, ה is rejected, e. g. וּפָלַח 2 Sam. 13 : 6.; and in the future apocopate without ו conversive, e. g. וּפָלַח Ps. 45 : 12., וּפָלַח Prov. 23 : 3, 6., וּפָלַח Deut. 2 : 9, 19. The verb וּפָלַח appears in this species with ו as its third radical; but since the employment of this letter as a movable final radical would be contrary to all analogy, it is followed by the weak letter ה, e. g. pret. וּפָלַח, fut. וּפָלַח; fut. apoc., where ו rests in ו, וּפָלַח for וּפָלַח. As the sibilant ש here constitutes the first radical, it is transposed with the ה of the characteristic prefix, according to § 74. 2. b.; in the formation of the other species this verb follows the paradigm of וּפָלַח.

§ 462. *Participle.* The Hithpa'hel participle of וּפָלַח occurs once with the affixed pronoun of the sec. pers. masc. plur., and construed with the pronoun of the third pers. masc. plur., viz. וּפָלַח מִשְׁתַּחֲוִיָּתָם Ezek. 8 : 16., lit. *and they, you are bowing down*, a passage which has proved to grammarians a source of much perplexity. We would suggest that between the pronoun וּפָלַח and the participle, is to be supplied the word *said, cried*, which the prophet, hurried onwards by the vehemence of his indignation, omits; the passage would then read, *and they (cried one to another, see Is. 6 : 3.) be ye bowing down, i. e. worship ye*. From the verb וּפָלַח arises the unusual form מִשְׁתַּחֲוִיָּה, which appears in fut. וּפָלַח Jer. 12 : 5., and in part. מִשְׁתַּחֲוִיָּה 22 : 15.: the sense allows both of these instances to be construed reflexively, as Hithpa'hel for וּפָלַח and מִשְׁתַּחֲוִיָּה; the guttural ה like ה (§ 77. 3.) giving its vowel to the preceding letter with Sh'wa, which causes the (ו) of the preformative to be rejected. Comp. וּפָלַח = וּפָלַח (§ 217. 1.).

General Remarks on Verbs לָאָ and לָהָ.

§ 463. The intimate connection existing between these two species of verbs is shown, 1st. In those of לָאָ, by their occasionally taking either the vowels of לָהָ, e. g. קָלָאָרַי Ps. 119 : 101., חָטָאָ Eccl. 8 : 12. 9 : 18. ; Pi'hel מָלָאָ Jer. 51 : 34., רָפָאָרַי 2 Kings 2 : 21., יָנַמָאָ Job 39 : 24. : or both vowels and ultimate weak letter, e. g. נָבִירָהָ Jer. 26 : 9. 2dly. In those of לָהָ, by their sometimes assuming the form of לָאָ, e. g. רָצָאָרַי Ezek. 43 : 27., infin. רָצוּאָ 1 : 14., יָשָנָאָ Lam. 4 : 1., רִיחָלָאָ 2 Chron. 16 : 12., infin. נָשָאָ Jer. 23 : 39. ; Pi'hel שָנָאָ 2 Kings 25 : 29. ; Pu'hal יָשָנָאָ Eccl. 8 : 1., חָלָאָרַי Deut. 28 : 66. Hos. 11 : 7., חָלָאָרַי 2 Sam. 21 : 12.

§ 464. The reason of the facility with which the verbs לָאָ and לָהָ adopt each the forms proper to the other, appears to exist in the fact, that they, as well as the verbs עָרַ and עָרַי, are in reality derived from roots 'consisting' in every case of two perfect letters ; and as in the latter class a semi-vowel is inserted in the middle (see § 397), so in the former a weak letter is added at the end of the primary root, for the sake of completing the usual triliteral form. These added imperfect letters are not essential to the signification, for this the two original radicals fully express ; and hence the facility with which the cognate semi-vowels and weak letters of these verbs interchange, or assume the slight peculiarities of each other as respects the accompanying vowels, without in the least degree affecting their meaning (§ 115). This appears to us a more rational as well as more simple mode of viewing the subject than that adopted by Prof. Gesenius, who considers each of these forms to be derived from separate roots, which he accordingly inserts in his Lexicon ; thus diminishing what he designates as "anomalies" in one way, by increasing them in another.

VERBS WITH TWO IMPERFECT LETTERS.

§ 465. The appearance of a liquid or weak letter as one of the radicals of a verb, gives rise to various deviations from the more usual mode of inflection, all of which we have detailed at length (see Verbs נָאָ, נָאָי, עָרַ, עָרַי, לָאָ, לָהָ). In like manner when two such letters occur in a root, each exercises its influence on the formation of the

verb, except in those cases where the peculiarities of one would interfere with those of the other. This interference takes place whenever the two are found in juxtaposition, viz. when they constitute the two first or two last letters of the root: thus, if a verb be at the same time both פָּנַח and עָרַח, the peculiarities of עָרַח alone will take effect; and if עָרַח and לָחַח, only those of לָחַח. As therefore all such verbs will come under one or other of the classes of which we have already treated, it is unnecessary to enter here into any details respecting them. There remains then for us to speak of those cases only in which each of the imperfect letters has a share in producing deviations from the paradigm of קָטַל; and these comprise all verbs which have imperfect letters both for the first and third radicals, viz. verbs which are both פָּנַח and לָחַח, or פָּרַח and לָאָה or לָחַח, or פָּנַח and לָאָה or לָחַח.

Verbs פָּנַח and לָחַח.

פָּנַח fut. יִפְּנֹחַ Deut. 29 : 19. : with נ omitted פָּנַח Prov. 1 : 10. Here נ, the first radical, causes the preformative to take the vowel *o* (§ 272); and the second radical ב takes *e* on account of the final ה (§ 438. 2.).

פָּנַח fut. יִפְּנֹחַ; with ח conv. ה is rejected, and in consequence (.) is thrown back to the first radical (§ 442), e. g. יִפְּנֹחַ 1 Sam. 14 : 24., which on account of the following נ is perhaps to be rendered causatively, *he caused to swear*; or the particle נֶאֱמַר may be translated *with*, thus, *Saul swore with the people*. Gesenius, however, considers it as an irregular future Hiph'il.

פָּנַח fut. יִפְּנֹחַ Ex. 16 : 23., with נ omitted פָּנַח 1 Sam. 28 : 24. Niph. fut. תִּפְּנֹחַ Lev. 6 : 10.; imp. פָּנַח Ex. 16 : 23. for פָּנַח, where on the rejection of ה, and the adoption of its vowel by the preceding letter (§ 77. 3.), which can no longer end the first mixed syllable, (.) is lengthened into (.) (§ 102. 1. c.).

פָּנַח fut. תִּפְּנֹחַ Mic. 4 : 8., נ resting in (.) ; but in Prov. 1 : 27. we find also יִפְּנֹחַ; with ח conv. ה יִפְּנֹחַ Is. 41 : 25.; in plur. ה is changed into י, יִפְּנֹחֶיךָ Is. 41 : 5. Job 3 : 25.; imp. פָּנַח Is. 21 : 12. 56 : 9, 12. Hiph. imp. תִּפְּנֹחַ Is. 21 : 14. Jer. 12 : 9. for תִּפְּנֹחֶיךָ. In two instances נ assumes the place of the final ה (see § 463), viz. פָּנַח Is. 21 : 12., פָּנַח Deut. 33 : 21.

Verbs לָא and לָא.

הוֹצֵאתִי infin. הֹצֵאת; imp. הֹצֵא. Hiph.

הוֹצֵאת fut. הוֹצֵאת; conv. הוֹצֵאת; inf. constr. הוֹצֵאת 1 Sam. 18:29. Niph. הוֹצֵאת.

Verbs לָא and לָא.

הוֹצֵאת Hiph. הוֹצֵאת Lam. 1:12. 3:32.; fut. הוֹצֵאת Job 19:2.; part. with suff. הוֹצֵאת Is. 51:23. Niph. part. pl. constr. הוֹצֵאת Zeph. 3:18. for הוֹצֵאת, so הוֹצֵאת Lam. 1:4. Pi'el fut. הוֹצֵאת Lam. 3:33. for הוֹצֵאת, but which J. Kimhhi considers as Hiph. for הוֹצֵאת.

הוֹצֵאת imp. י retained, הוֹצֵאת Jer. 50:14. Pi'el fut. הוֹצֵאת Lam. 3:53. for הוֹצֵאת, but according to J. Kimhhi, Hiph. for הוֹצֵאת. Hiph. הוֹצֵאת; fut. הוֹצֵאת; with suff. הוֹצֵאת Is. 12:1., הוֹצֵאת Ps. 42:6, 12.; with הוֹצֵאת retained, הוֹצֵאת Ps. 28:7. for הוֹצֵאת, so הוֹצֵאת Ps. 45:18., הוֹצֵאת Gen. 49:8., הוֹצֵאת Neh. 11:17.; imp. הוֹצֵאת Is. 12:4. Hithp. הוֹצֵאת Lev. 5:5., הוֹצֵאת Num. 5:7.

הוֹצֵאת fut. first pers. plur. with suff. הוֹצֵאת Ps. 74:8. Hiph. הוֹצֵאת Ezek. 22:7.; fut. הוֹצֵאת Lev. 25:14.; part. with suff. הוֹצֵאת Is. 49:26.

הוֹצֵאת fut. הוֹצֵאת; with י conv. הוֹצֵאת Ezek. 31:7. Sec. pers. fem. הוֹצֵאת Ezek. 16:13. Pi'el fut. הוֹצֵאת Jer. 10:4.; the intensive species is formed also by doubling the two first radicals, thus הוֹצֵאת Ps. 45:3. Hithp. fut. sec. pers. fem. sing. הוֹצֵאת Jer. 4:30.

הוֹצֵאת infin. הוֹצֵאת, with preposition לְ, לְהוֹצֵאת Ps. 11:2. (§ 104. 1. a.), לְהוֹצֵאת 2 Chron. 26:15.; fut. first pers. plur. with suff. הוֹצֵאת Num. 21:30. Niph. י retained, הוֹצֵאת Ex. 19:13. Hiph. fut. הוֹצֵאת Ps. 45:5., הוֹצֵאת 2 Sam. 11:20.; with י conv. הוֹצֵאת 2 Kings 13:17., הוֹצֵאת 2 Chron. 35:23.; also הוֹצֵאת for הוֹצֵאת, הוֹצֵאת 2 Sam. 11:24.; part. מוֹצֵאת Is. 9:14. Job 36:22.

Verbs לָא and לָא.

הוֹצֵאת Niph. הוֹצֵאת Ezek. 12:27., הוֹצֵאת 37:7.; infin. הוֹצֵאת Zech. 13:4. Hithp. הוֹצֵאת Ezek. 37:10.

שׁוּא infin. שׁוּא Is. 1: 14., שׁוּא Gen. 4: 7. 44: 1. Ex. 27: 7., also שׁוּא Ps. 89: 10.; fut. יִשׁוּא Gen. 32: 21., אִשׁוּא Ps. 16: 4., רָחַשׁ Ruth 1: 14. Jer. 9: 17.; imp. שׁוּא Gen. 27: 3. Ex. 10: 17., fem. שׁוּא 2 Kings 4: 36.
לְהַשׁוּר Hiph. הִשְׁאִיר Jer. 4: 10.; infin. constr. with prep. ל, לְהַשׁוּר 2 Kings 19: 25. for לְהַשׁוּר.

Verbs מִן and לִז.

יָדָה fut. יָדָה Lev. 6: 20., with י conv. יָדָה 2 Kings 9: 33., apoc. יָדָה Is. 63: 3. Hiph. יָדָה Lev. 14: 7.; fut. יָדָה Is. 52: 15., with י conv. יָדָה Lev. 8: 11.
נָכָה fut. תִּשְׁכַּח Job 31: 7.; fut. apoc. יָכַח Zeph. 2: 13., תִּשְׁכַּח Prov. 4: 27.; with י conv. יָכַח Gen. 12: 8. Ex. 10: 13, 22. Ps. 18: 10. 40: 2. Hiph. תִּשְׁכַּח Ezra 7: 28.; inf. תִּשְׁכַּח Is. 10: 2.; fut. תִּשְׁכַּח Deut. 16: 19.; apoc. תִּשְׁכַּח Ps. 141: 4., first pers. sing. יָכַח Job 23: 11.; with י conv. יָכַח 2 Sam. 19: 15. Ezra 9: 9., יָכַח Jer. 15: 6.; imp. תִּשְׁכַּח Ps. 45: 11. Hoph. part. תִּשְׁכַּח Is. 8: 8.
נָכָה Hiph. תִּשְׁכַּח, תִּשְׁכַּח; infin. תִּשְׁכַּח; fut. יָכַח 2 Kings 15: 16.; apoc. יָכַח Hos. 14: 6.; with י conv. יָכַח 2 Kings 15: 14, 16., יָכַח Ex. 9: 15., יָכַח Deut. 2: 33.; imp. תִּשְׁכַּח Ex. 8: 12. Ezek. 21: 19.; part. תִּשְׁכַּח Is. 9: 12. 10: 20.; Hoph. תִּשְׁכַּח Num. 25: 14., once תִּשְׁכַּח Ps. 102: 5. (י) written for (י) (§ 241).
נָצָה Niph. נָצָה; part. נָצִים Ex. 2: 13. Hiph. תִּנָּצַח; infin. תִּנָּצַח Num. 26: 9. Ps. 60: 2.
נָשָׂה Niph. נָשָׂה. Hiph. תִּנָּשָׂה Job 39: 17.; fut. תִּנָּשָׂה 11: 6.

§ 466. Of those verbs whose second and third radicals are weak letters, the two תִּנָּח = תִּנָּח and תִּנָּח require a separate notice; as they possess some peculiarities to which the second radical has given rise, in addition to those of verbs לִז.

תִּנָּח fut. תִּנָּח, apoc. תִּנָּח; the rejection of the final ח with the vowel in which it rests, produces the form תִּנָּח; but as here two weak letters concur without a vowel, the first radical takes (י) on account of the following י, which rests in it, and the vowel of the preformative is rejected as superfluous, thus תִּנָּח (§ 98. 1.), with י conv. תִּנָּח (§ 217. 1.); and so too in one instance the future of תִּנָּח,

viz. יָרָחָא Ecol. 11 : 3. for יִרְחָה, where the resting of γ in \dot{u} causes the vowel of the preformative to be rejected. Infin. abs. יָרַח Gen. 18 : 18. for יִרְחָה (§ 441); constr. יִרְחָה, once יִרְחָה Ezek. 21 : 15.; with a preposition, לִיִּרְחָה, בְּיִרְחָה. The same remarks apply to the verb יָרַח.

יָרַח fut. יִרְחָה, apoc. יִרְחָה, with γ conv. יִרְחָה. We meet with a preterite of this verb formed according to the analogy of the verbs עָלַע, viz. יָרַח Gen. 3 : 22, as if from יִרְחָה.

REMARKS ON THE IMPERFECT VERBS.

§ 467. Before concluding the final chapter on Imperfect Verbs, we may repeat the remark made in the outset, that the deviations from the general paradigm exhibited by the different classes of these verbs result necessarily from the nature of the letters which enter into their composition. Again, the apparently anomalous forms they sometimes exhibit, and which are detailed in the Remarks appended to each class, such as the occasional appearance of a verb עָלַע as from a root עָרַ, or of a verb עָרַ as from a root עָלַ or עָרַ, and *vice versa*, are to be explained by the theory of the formation of the imperfect verbs from primary biliteral roots; those verbs which thus interchange, and which express the same or nearly the same idea, having two letters common to them all, while the third consists either of a prefixed γ or γ , an inserted γ or γ , a repetition of the second radical, or an affixed \aleph or \aleph .

§ 468. Besides the separate secondary roots formed from the same biliteral, as those from גָּזַד, דָּדַד, צָר, &c. (§ 115), and the commutation or rejection of the added imperfect letter without in the least affecting the sense, we meet also with verbs of which one species or tense appears to be formed from a root different from that in which the rest originate. These are commonly termed *Defective Verbs*, i. e. verbs not used in all the species, or in all the modes and tenses, of which their signification admits; those parts in which they are deficient being taken from a verb of another class, but formed from the same primitive biliteral root by the addition of a different imperfect letter, e. g. בָּיַשׁ to be ashamed (*abashed*), fut. יִבְיֹשׁ, Hiph. הוֹבִיֵּשׁ, as from יָבַשׁ; הִלָּךְ to go, fut. יִלָּךְ as from יָלַךְ (= וָלַךְ *walk*); נָקַע to be alienated, fut. יִנָּקַע as from נָקַע. Thus the Hebrew defective verbs are not like those of the Greek whose various modes and tenses are formed from

distinct verbal roots, as ὄραω (רָאָה), fut. ὄψομαι from ὥπω (רָבַב); εἶδον aorist from ἕω (יָדַע); but rather resemble those of which the several parts are deduced from a single stem by different modes of conjugation, as θνήσκω, aorist ἔθανον as from θάνα, pret. τέθνηκα as from θνάω; λανθάνω, aorist ἔλαθον from λάθω (לָאָה, לָרַח). As all these particulars are given in the best lexicons under their respective heads, where they can be most conveniently referred to, any enumeration of them in a grammar would be a mere waste of time; we will therefore now leave the subject, content with having pointed out to the student the mode in which such appearances are to be accounted for.

QUADRILITERAL VERBS.

§ 469. The number of *Quadriliteral Verbs* in Hebrew is exceedingly limited. Their formation is as follows:

1. By far the greater part are derived from biliteral roots, which, instead of being made trilateral by the addition of an imperfect letter or the reduplication of one of the existing radicals, are formed into quadriliterals by the repetition of both; hence they correspond both in appearance and in force to the intensive species of verbs עָע, e. g. טָאָטָא Is. 14 : 23., כָּלָכָל 1 Kings 8 : 27., כָּרָכָר 2 Sam. 6 : 14, 16., צָצָצָצָא Is. 10 : 14., קָרָקָר 22 : 5., שָׁשָׁשָׁשָׁא 17 : 11., שָׁעָשָׁע Ps. 94 : 19., חָעָחָעָא Gen. 27 : 12.

2. Others are formed from trilateral roots by the insertion of the liquid ר, e. g. כָּרָכָל = כָּבָל, כָּרָכָם = כָּסָם. In one instance ר is prefixed, viz. רָשָׁשָׁשָׁא = רָשָׁשָׁא Job 33 : 25. The word פָּרָשָׁשָׁא Job 26 : 9. may be considered as formed by the reduplication of the third radical, thus פָּרָשָׁשָׁא from פָּרָשָׁא, and the subsequent mutation of the sibilant ש into ז (§ 73. 1. d.).

§ 470. Those few verbs which consist of five letters are evidently formed from trilateral roots by the reduplication of the second syllable, e. g. חָמָרְמָר Lam. 1 : 20. 2 : 11. from חָמָר, סָחָרְחָר Ps. 38 : 11. from סָחָר. In one of these verbs the two first radicals are repeated, e. g. יָקָרְקָר Ps. 45 : 3. from יָקָר. These also, being formed on the principle of the P^{phel} and Pu^{hal} species, have a corresponding intensive signification.

CHAPTER VII.

VERBS WITH PRONOMINAL SUFFIXES.

§ 471. It is a distinguishing characteristic of the Hebrew in common with the other Shemitish languages, that the personal pronouns when governed in the oblique cases by a verb, do not constitute independent words, like those of the languages of Europe, as *amo eum*, *I love him*; but on the contrary the principal letter or letters of a pronoun so governed are closely connected with the verb, so as to form with it a single word, thus instead of *קָטַלְתִּי אֹתוֹ*, we have *קָטַלְתִּיהוּ* or *קָטַלְתִּיר* *I killed him*.* hence they have received the name of *affixes*, or *suffixes*. What are the fragmentary pronouns used for this purpose, as also the manner of their formation, have already been shown in the chapter on Personal Pronouns (§ 123). Accordingly, there remains only to state, 1st, to what verbs they are to be added; 2dly, to what parts of those verbs; and 3dly, the mode of connection, with the influence exercised by it on the vowels of the verbs.

§ 472. These fragmentary pronouns are affixed to all active verbs, whether transitive or intransitive, in the several relations indicated by the accusative, dative, and ablative cases of the Indo-European languages.

1. To transitive verbs they are joined chiefly in the accusative, as *קָטַלְתָּ* *he killed thee*; and sometimes in the dative, e. g. *עָשִׂיתִינִי*, not *I have made me*, but *I have made (it) for me*, Ezek. 29 : 3., *תָּתַתָּנִי* *thou hast given (it) to me*, Josh. 15 : 19., *לָשַׁלְמֹהּ* *to pay (it) to him*, Deut. 23 : 22., *הָבִינִי* *bring to me*, Gen. 37 : 14.

2. And to intransitive verbs in the dative or ablative, e. g. *הִזְקַתִּי* *thou hast prevailed over me*, Jer. 20 : 7., *יָדְעָתָהּ* *they cry to thee*, Neh. 9 : 28.; *לֹא יָגֵדָה עִי* *evil does not dwell with thee*, Ps. 5 : 5., *תִּמְלֵאמוֹ* *my soul shall be filled with them*, Ex. 15 : 9., *תִּשְׂבַּעְתָּ* *thou art satisfied with it*, Prov. 25 : 16., *יָצְאוּ* *they went out from me*, Jer. 10 : 20.

§ 473. Each of these pronouns may be added to any person of the preterite or future tenses, with the exception of those cases in which

* Sometimes indeed, for the sake of emphasis, the entire pronoun is given in addition to the fragmentary suffix, e. g. *בֵּרַכְתִּי גַם־אֲנִי* *bless me, also me*, Gen. 27 : 24.

the suffix would necessarily coincide with the subject of the verb, and thereby indicate a reflexive action, the expression of which has been assigned to a particular species, viz. the Hithpa'hel; accordingly we find, not *קָטַלְתָּהּ*, but *הִתְקַטַּלְתָּהּ* *thou hast killed thyself*.* Hence all the affixed pronouns can be employed in the accusative with verbs in the third person only, where the subject and object, although of the same person, are not necessarily identical: thus the expression *הִתְקַטַּלְהוּ* *he killed him*, means that he killed, not himself, but another; so *הִתְקַטַּלְתֶּם* *they killed them*, not themselves. To verbs in the first person the pronouns of the second and third only can be added in the accusative; and to verbs in the second person, only those of the first and third: the latter rule of course includes the imperative.

§ 474. To the infinitive, in its quality of verbal noun (§ 156), the same fragmentary pronouns are affixed in the accusative; their use, as when joined to the other parts of the verb, being to point out the receiver of the action, thus *הַקָּטֹלִי* *killing me*, i. e. the killing performed upon me. For the purpose of designating the author of the action, or agent, the suffixes of the nouns are employed, thus *הַקָּטֹלִי* *my killing*, i. e. the killing performed by me. This distinction of case obtains likewise in the suffixes of the participles: although, as the active participle itself denotes the agent, this can never be represented by the suffix, which in both cases denotes the object of the action, e. g. *לֹעֲשֵׂהִי* *one making me*, Job 32:22., *יוֹצֵרִי* *my creator*, Is. 49:5. With a passive participle, it of course denotes the subject of the action alone. For a more detailed exposition of all these points see the Syntax, Book III. Chap. VII.

§ 475. Many of these pronouns are affixed in two different modes, according as the word receiving them ends in a vowel, as *קָטַלְתָּהּ*, *קָטַלְתִּי*, or in a consonant, as *קָטַלְתָּ*, *קָטַלְתִּי*. To the former they are all added without any intermediate vowel, thus *קָטַלְתָּהּ*, *קָטַלְתִּי*; but when appended to the latter, the suffixes of the first and third persons both singular and plural are preceded by a connecting vowel, termed the *vowel of union*, which is given to the last letter of the verb, for the purpose of more closely uniting the verb and pronoun, and at the same time furnishing a simple syllable on which the accent can be placed, thus *קָטַלְתָּהּ*, *קָטַלְתִּי*. Of the suffixes of the second person singular,

* To express a reflexive action with intensity, the word *נַפְשְׁךָ* *soul*, is frequently employed in the oblique cases, e. g. *נִתְּנָהּ לְנַפְשְׁךָ* *take heed to thy soul*, i. e. to thyself, Deut. 4:9. (See § 873 et seqq.).

the feminine, which has no accompanying vowel, is constantly preceded by the vowel of union when the verb ends in a consonant; the masculine, only when the word is *in pause*, i. e. accompanied by a disjunctive accent (§ 107. 3.). The suffixes of the second person plural of both genders, which always have the accent, are joined to the verb without an intermediate vowel.

§ 476. The vowel adopted for the purpose of connecting the pronominal suffixes with the preterite of verbs, is the appropriate vowel of that tense *a* (ֶ) or (ִ);* the future, imperative, infinitive, and participle employ its first modification *e* (ֵ). The following table exhibits the whole of them at a single glance.

Table of Pronominal Suffixes of Verbs.

For the Future.			For the Preterite.		
SINGULAR.					
	כִּי			כִּי	C. 1.
	כָּה	הָ	הָ	הָ	M. } 2.
כִּי	הָ	הָ	הָ	הָ	F. }
	וְ	הָ	וְ	הָ	M. } 3.
	הָ		הָ	הָ	F. }
PLURAL.					
	נָה			נָה	C. 1.
	כָּם			כָּם	M. } 2.
	כָּן			כָּן	F. }
מִן	ם	ם	מִן	ם	M. } 3.
	ן			ן	F. }

* The only exception is יִשְׁרָאֵל Is. 8: 11. for יִשְׂרָאֵל, where the (ֶ) of the first radical appears to have been shifted to the second, in order to serve as a vowel of union.

§ 477. The addition of suffixes to verbs gives rise to several changes in the vowels of the latter, the chief of which are as follows :

1. *a.* When the verb begins with a simple syllable, as is the case with nearly all the persons of the preterite Kal, the addition of a pronoun causes the rejection of the first vowel, thus קָטַלְתִּי, קָטַלְתָּ (§ 103. 1.). The same is the case with the future Kal and Hiph'il of verbs עָלַ and עָלָה, whose first syllable is simple and its vowel mutable, e. g. יִרְבְּעָה, יִשְׁמְעָה.

b. Some forms beginning with a simple syllable not only reject the first vowel, but also shorten the second, and shift it to the initial letter : as in the infinitive, קָטַלְתִּי for קָטַלְתִּי (§ 103. 2. *b.*); and occasionally in other parts of the verb, e. g. יִרְחֹקָה Gen. 43 : 29. for יִרְחֹקָה.

2. *a.* When the first is a mixed syllable, the vowel of which is consequently immutable (§ 103), on the reception of a suffix preceded by a vowel of union (§ 474) the second vowel is rejected instead. This is the case with the future of perfect verbs, thus יִקְטַלְתָּהּ for יִקְטַלְתָּהּ (§ 103. 2. *a.*); and also with the Pi'hel species, thus קָטַלְתִּי for קָטַלְתִּי.

b. But when the suffix is syllabic, and without a vowel of union, the second vowel is merely shortened, to prevent the formation of a mixed syllable with a long unaccented vowel (see § 55. 1.), thus יִקְטַלְתָּהּ, יִקְטַלְתָּהּ.

§ 478. The influence of the suffixes extends also to the consonants of the verb, in which they give rise to the following changes :

1. When the third pers. fem. sing. of the preterite receives a pronominal suffix, its characteristic ה, which is thus brought into the middle of the word, and therefore can no longer rest in () (§ 439), is always hardened into its equivalent ה (§ 439. 2.); and consequently the syllable which it terminates becomes mixed and short, thus קָטַלְתָּהּ *she has killed me*, קָטַלְתָּהּ *she has killed thee*.

2. The sec. pers. fem. sing., on receiving a suffix, takes before the latter the feminine characteristic (י-) (§§ 127, 224) as a vowel of union, that it may not be preceded by two vowelless consonants, thus קָטַלְתָּהּ *thou (f.) hast killed him*.

3. The sec. pers. plur. masc. and fem., the ה and ו of which, as in plural nouns, seem to oppose the close connection of the verb and its suffix, reject these final consonants, and take the plural vowel of union (ו) (see § 160, 3 pers. pl.), thus קָטַלְתֶּם *you (m. or f.) have killed me*.

§ 479. For the sake of greater perspicuity and facility of reference, we will now give the whole of Kal at one view, with all the suffixes of the different modes, tenses, and persons. And this will serve for the entire verb, as they are affixed in a precisely similar manner to those of the remaining species whose meaning admits of their reception.

Paradigm of Kal with Suffixes.

	SINGULAR.			PLURAL.		
	1 pers.	2 pers.	3 pers.	1 pers.	2 pers.	3 pers.
PAST TENSE.						
<i>Sing. 3 m.</i>	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
<i>3 f.</i>	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
<i>2 m.</i>	קָטַלְתָּ } קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
<i>2 f.</i>	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
<i>1 c.</i>		קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
<i>Plur. 3 c.</i>	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
<i>2 c.</i>	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
<i>1 c.</i>		קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
INFINITIVE.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.
FUTURE.						
<i>Sing. 3 m.</i>	יִקְטַלְתִּי	יִקְטַלְתָּ	יִקְטַלְתָּ } יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם m. יִקְטַלְתֶּם f.
<i>Plur. 3 m.</i>	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם m. יִקְטַלְתֶּם f.
IMPERATIVE.						
<i>Sing. 2 m.</i>	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ } קָטַלְתָּ קָטַלְתָּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם m. קָטַלְתֶּם f.

REMARKS ON THE SUFFIXES OF VERBS.

Preterite.

§ 480. 1. In a few instances ו appears as the suffix of the third pers. masc. sing., e. g. קָבוֹה Num. 23 : 8. for קָבוּ. The Mappik of the suffix ו of the third pers. fem. sing. is frequently omitted, e. g. שָׁמְרָה Amos 1 : 11. for שָׁמְרָה*, וְתִחְמְרָה Ex. 2 : 3. for וְתִחְמְרָה, וְהִסְדָּה 9 : 18. for וְהִסְדָּה. The ו of the suffix ו occasionally receives Dagheesh, e. g. הִנֵּנִי Gen. 30 : 6.

2. The suffix ה of the sec. pers. masc. sing. sometimes appears with ה final (see § 223), e. g. בָּאָהָה Gen. 10 : 19, 31. The fem. suffix ה of the same person occasionally receives the characteristic vowel (ִי) of the feminine (§§ 127, 224), e. g. הִמְעַשְׂרָהּ Ps. 103 : 4. These forms appear in like manner with the future (see Jer. 7 : 27. Ps. 137 : 6. 145 : 10.). In a few instances ה is preceded by (י) instead of (ִי), e. g. קָרָאָהּ Is. 54 : 6. ; which frequently occurs when in pause, e. g. קָאָהָה Is. 60 : 9.

3. Once the vowel (ִי) is used instead of (ִי) for connecting the pronominal ו of the third pers. m. pl. with the verb, viz. וְהִצִּיעָם Amos 9 : 1.

§ 481. The sec. pers. fem. sing. of the verb in a few instances takes (י) for the vowel of union instead of (ִי), which causes it to resemble the masculine, e. g. יִלְדָּתִי Jer. 2 : 27. for יִלְדָּתִי = יִלְדָּתִי, וְהִשְׁמַעְתָּהּ Josh. 2 : 17, 20. for וְהִשְׁמַעְתָּהּ ; and occasionally (ִי), e. g. וְיִרְדָּתִי 2 : 18.

§ 482. In the affirmative ו (= ו) of the third pers. fem. sing. a Dagheesh is inserted, on the rejection of the ו of the affixed pronoun וְ (§ 77. 3.), in order to complete the mixed syllable, and thereby retain the preceding short vowel (ִי) (§ 34. a. note), thus קָטְלָהּ she killed him for קָטְלָהּ ; the same effect is produced by the shifting back of the vowel of the fem. suffix וְ, thus קָטְלָהּ she killed her for קָטְלָהּ.

§ 483. Verbs whose second radical has e in the preterite (§ 133) generally retain it on receiving a pronominal suffix, and reject the first vowel (477. 1. a.), e. g. אָהַבְוּ 2 Sam. 12 : 24. Is. 48 : 14., אָהַבְהָה Cant. 1 : 3., יִרְאָהוּ Job 37 : 24., שָׁנְאוּ Deut. 24 : 3., שָׁנְאוּ Gen. 32 : 18., שָׁכְחוּ Is. 49 : 14. Jer. 2 : 32. Those with o when thus making a mixed syllable in the middle of a word, change it into o (477. 1. b.), e. g. יִכְלָתוּ Ps. 13 : 5. for יִכְלָתוּ.

* Gesenius, without sufficient reason, supposes this ו to be paragogic, with the accusative omitted. See his Lexicon Manuale, p. 1023.

Future.

§ 484. 1. In the future singular, before the suffixes masc. הוּ and fem. הָ of the third person, a נ termed Nun epenthetic (§ 81. 2.) is sometimes inserted, in order to avoid the hiatus caused by the weakness of ה, thus וְקַטְלָהּ for וְקַטְלָהּ; וְקַטְלָהּ for וְקַטְלָהּ; ה is then frequently rejected by § 77 : 3., and נ receives Dagshesh, in order that the preceding (ַ) may still form a mixed syllable, and thus remain unchanged (§ 34. a.), e. g. וְקַטְלָהּ, וְקַטְלָהּ.

2. In like manner has arisen the Dagshesh following the short vowel (ַ), in the suffix ה of the sec. pers. masc. sing., e. g. אֶרְאֶךָ Gen. 12 : 1., אֶקְבֹּץ Is. 43 : 5.; in ה of the same person (see § 480. 2.), e. g. תִּנְצֹרְכָה Prov. 2 : 11.; and in ה of the first pers. sing., e. g. יַעֲרִידְךָ Jer. 49 : 19.

§ 485. On receiving either of the pronominal suffixes הוּ or הָ, the final ך of the third pers. plur. (§ 162) is often retained, e. g. יִמְצְאוּנָה Jer. 2 : 24.; in such cases (ַ) is frequently written for (ֶ) (§ 100. 1. note), e. g. יַעֲבֹדְנָה 5 : 22. Sometimes ך is retained before the suffixes of the sec. pers. sing., e. g. יִשְׁאוּנָה Ps. 91 : 12., יִשְׁרֹתְנָה Is. 60 : 7.; and occasionally before that of the first, e. g. יִקְרְאוּנִי Prov. 1 : 28., where it once takes (ַ), viz. תִּדְבָּרְאוּנִי Job 19 : 2.

§ 486. Sometimes the preterite vowel of union a is employed instead of the future e, e. g. יִבְהִילֶנִי Gen. 29 : 32., תִּדְבָּקְנִי 19 : 19., יִבְהִילֶנִי Is. 56 : 3., יִשְׁבִּיעֶנִי Job 9 : 18., יִוְשִׁיעֶנִי 1 Kings 2 : 24., יִתְרַאֲנִי Num. 22 : 33., יִרְאֶנִי Ex. 33 : 20., תִּבְעֶתְנִי Job 9 : 34.; יִלְבָּשֶׁם Ex. 29 : 30., יִשִּׁימֶם Deut. 7 : 15., יִשְׁעֶן Ex. 2 : 17.

§ 487. The suffix ך of the third pers. plur., although generally changed into its cognate ך in the feminine (§ 123, p. 89), is occasionally retained in that gender also, probably to distinguish the suffix from the plur. term. וְ, e. g. וְיִגְרְשׁוּכֶם Ex. 2 : 17. for וְיִגְרְשׁוּן, וְיִצְאֲרוּם 1 Sam. 6 : 10. for וְיִצְאֲרוּן. See also Gen. 26 : 15, 18. Num. 17 : 3, 4. In poetry this suffix occasionally assumes the form מוּ instead of מוּ (see p. 89), e. g. וְיִבְסִימוּ Ex. 15 : 5.

Infinitive and Imperative.

§ 488. The suffixes are added to the infinitive and also to the imperative with the vowel of union (ַ). The former of these modes, when taking the suffixes of the second person, occasionally retains its ם under the second radical, e. g. אֶכְלֶה Gen. 2 : 17., אֶכְלֶם 3 : 5.; and some-

times, though rarely, this vowel when shifted to the first (see § 477. 1. *b.*) is further shortened into (**), e. g. קָצַרְתֶּם Lev. 19 : 9. 23 : 22. The latter mode, being formed from the future, takes in like manner Nun epenthetic, e. g. קָחַצְרָה Jer. 36 : 14. = קָחַצְרָה for קָחַצְרָה; so וְקָחַצְרָה v. 15., וְקָחַצְרָה Job 5 : 27.

§ 489. As was before stated (§ 478), the suffixes are added to the remaining species in the same manner as to the Kal form; the changes in the vowels to which they occasionally give rise, are all to be explained by means of the general principles already laid down. These observations apply to all verbs whether perfect or imperfect. It may, however, be proper to add, that in verbs לִהְיוֹת, the final ה, which the addition of a pronominal suffix brings into the middle of the word, is rejected in the preterite, and the vowel of the second radical is given to the first, thus גָּלַח for גִּלְחָה; גָּלַח for גִּלְחָה; so likewise in the third pers. fem. sing., where ה radical is regularly hardened into ח (§ 439. 2.), and on the reception of a suffix is rejected, thus גָּלְחָהּ for גִּלְחָהּ. In the future of these verbs, ה is in like manner rejected.

CHAPTER VIII.

THE NOUNS.

§ 490. THE words in Hebrew included in the general term *Noun* (Heb. שֵׁם) correspond to those of the same class in other languages, and like them may be divided into,

I. **CONCRETE Nouns** (שֵׁם עֵצָם), i. e. names of existences which are subjected to the observation of the senses; these names are each derived from some prominent attribute allowed by common consent to stand for all those of the object to which it belongs. They may be subdivided as follows:

1. *Proper nouns*, or names appropriated to individual existences, as אַבְרָהָם *Abraham*, יַרְדֵּן *Jordan*, כְּנָעַן *Canaan*.
2. *Appellative nouns*, or names of whole species of individual existences, whether found in nature, as אָדָם *man*, הָר *mountain*, עֵץ *tree*; or the work of art, as בַּיִת *house*, גַּן *garden*, שִׁמְלָה *garment*.

3. *Material* nouns, or names of existences taken in their most extended sense, without respect to the form or organization which confers individuality, as כֹּרֶן *corn*, זָהָב *gold*, מַיִם *water*.

II. *ABSTRACT Nouns* (שֵׁם מְקַרֵּה), i. e. names of qualities or modes of existence, *abstracted* or taken from the objects with which they are found in combination, and consequently as such perceptible to the mind alone, as אֶהְבָּה *love*, גְּבִירָה *strength*, חֵכְמָה *wisdom*.

§ 491. With regard to *sex*, Hebrew nouns are divided, according to the form under which the objects they represent are found existing in animated nature, or to the aspect under which they present themselves to the mind, into two genders, *masculine* and *feminine*. They are likewise divided as to *number*, whether consisting of one or more, into *singular* and *plural*. Lastly, the relations nouns bear to each other are pointed out by certain inflections, which may be termed *cases*. Of all these we shall treat separately in their proper order.

§ 492. The formation of Hebrew nouns gives rise to another division, into *primitive* and *derivative*.

I. *PRIMITIVE Nouns* are in a manner self-existent, not deriving their origin from any other word, whether noun or other part of speech; they comprise most material-nouns, as well as the names of many animals and plants, and of the double members of the human body, e. g. בָּשָׂר *flesh*, כֶּסֶף *silver*; סוּס *horse*, עֵץ *tree*; אוֹז *ear*, יָד *hand*.

II. *DERIVATIVE Nouns*. Under this head are comprehended all nouns derived either from *verbs* or from other *nouns*, by means of a change in the vowels, or by the addition of certain letters to the beginning or end. The following examples may suffice:

1. *Verbal Derivatives*, e. g. from כָּתַב *to write* are formed the noun of action כְּתוּב *writing*, the noun of agency כּוֹתֵב *writer*, and a noun denoting the product of the action, as מִכְתָּב *a writing*, that which is written; from פָּתַח *to open* are formed פֶּתַח *door*, that which opens, מַפְתֵּחַ *key*, that which causes to open.

2. *Nominal Derivatives*, e. g. from עֵבֶר *Heber* is formed עִבְרִי *a Hebrew*, a descendant of Heber; from רֹאשׁ *head*, רֵאשִׁית *a beginning*.

GENDERS.

§ 493. The nouns as well as the verbs of the Hebrew language have but two genders, *masculine* (זָכָר) and *feminine* (נְקֵבָה); to one or the other of which every object, whether animate or inanimate, is conceived

to belong. The neuter gender of many Indo-European languages, i. e. a separate class containing those nouns which it is considered cannot with propriety be included in either of the above, is entirely unknown, not only to the Hebrew, but also to the whole family of tongues of which it forms a member. Some names of things which are neither masculine nor feminine by nature are used alternately in both genders, and thence receive the appellation of *common* (מִשְׁתָּהוּ).

§ 494. The two genders masculine and feminine are in general to be distinguished either by the *termination* or by the *signification*.

I. *By the Termination.* 1. In the Hebrew language, nouns which belong to the masculine gender are of the simplest form, ending for the most part in a strong consonant; from these the corresponding feminine nouns are derived by softening the termination through the addition of the weak letter ה resting in the long open vowel (,), e. g. אִישׁ *man*, אִשָּׁה *woman*; בֶּעַר *boy*, בְּעֵרָה *girl*; מֶלֶךְ *king*, מַלְכָּה *queen*. This mode of formation is admirably adapted to the expression of the opposite qualities of force and delicacy which characterize the two sexes, and at the same time would seem to intimate the fact of the priority of man's creation.

2. As almost all words ending in ה- are of the feminine gender, and as many masculine nouns may be converted into feminines by affixing this termination, it has been appropriately named the *feminine characteristic* (§ 160). We find, moreover, that ה is very frequently hardened into its cognate ח (§ 73. 2. d.), and hence this latter consonant is sometimes employed for the same purpose, e. g. זִמְרָה *song*, Ex. 15: 2. Is. 12: 2., בְּחֻלָּה *possession*, Ps. 16: 6., עֲזָרָה *help*, 60: 13. 108: 13., שְׁנָה *sleep*, 132: 4., פֶּרֶת *fruit-tree*, Gen. 49: 22. These at first were mere alternate forms with the preceding, as all the nouns which take ח- usually terminate in ה-: but in process of time the hardened form of the feminine characteristic acquired a permanent place in certain nouns, preceded by (,), e. g. גִּבְרָה *lady*, תְּהִלָּה *glory** (especially in feminine participial nouns, thus קִטְלָה); by (י), e. g. יְלָדוּת *youth*, מַלְכוּת *kingdom*; or by (י-), e. g. רֵאשִׁית *beginning*, שְׁאֵרִית *remainder*. Hence arises the rule, that feminine are to be distinguished from

* When the last radical is a guttural, the term. ח- is changed into חֲ-. A few have a feminine ending which are masculine by their signification, e. g. שָׂרָה *governor*, קִהְלָה *preacher*. The ח of the latter is supposed by some to be added to form a *nomen muneris*, as שִׁבְרָה Ezra 2: 57., and by others to correspond to the *ḥ excellentiæ* in Arabic.

masculine nouns by the termination **ה**-, or **ת** preceded by one of the vowels above enumerated.*

II. *By the Signification.* 1. The gender of nouns is frequently to be determined by their meaning; thus the following are *feminine*: *a.* All names of females, whether belonging to the human race or to the brute creation, e. g. **אם** *mother*, **פילגש** *concubine*; **רְחֵל** *ewe*, **אֶחָוִית** *she-ass*. *b.* Names of countries and cities, e. g. **אֶרֶץ** *land*, **אֶדוֹם** *Edom*, **כְּנָעַן** *Canaan*, **מִצְרַיִם** *Egypt*, **מוֹאָב** *Moab*; **עִיר** *city*, **יְרוּשָׁלַיִם** *Jerusalem*, **צִיּוֹן** *Zion*: these by the poetical writers are frequently personified in the feminine with the epithet **בַּת** *daughter* prefixed, thus **בַּת מִצְרַיִם** *Daughter of Egypt*, **בַּת צִיּוֹן** *Daughter of Zion*. *c.* Those members of the bodies both of men and animals which are double, e. g. **זְרוֹעַ** *arm*, **יָד** *hand*, **עֵינַי** *eye*, **רֶגֶל** *foot*, **אָזְן** *ear*.†

2. All nouns are *masculine* by termination which do not end in **ה**-, with the exception of those mentioned in the preceding paragraph. As to their *signification*, masculine nouns comprise, *a.* All names of males, whether men or brutes, e. g. **אָב** *father*, **בֶּן** *son*, **אֲדוֹן** *lord*, **מֶלֶךְ** *king*; **אֲרִי** *lion*, **חֲמוֹר** *he-ass*. *b.* Names of nations, e. g. **אֶדוֹם** *Edom*, **מוֹאָב** *Moab*, **יִשְׂרָאֵל** *Israel*, **אֶפְרַיִם** *Ephraim*. *c.* Names of rivers and mountains, e. g. **יַרְדֵּן** *Jordan*, **פִּישׁוֹן** *Pishon*, **יַבְבֹּק** *Jabbok*; **חֹרֵב** *Horeb*, **סִינַי** *Sinai*, **לְבָנוֹן** *Lebanon*. *d.* Names of months, e. g. **אָבִיב** *Abib*, **זִיף** *Zif*, **אֵיתָן** *Ethan*, **בּוּל** *Bul*. *e.* Material-nouns, e. g. **זָהָב** *gold*, **כֶּסֶף** *silver*, **דָּם** *blood*, **מַיִם** *water*.

§ 495. The above general rules will be found to hold almost throughout; but, as inanimate objects have no gender except the ideal one attributed to them according to the light in which they happen to be regarded, it is by no means to be wondered at if any arbitrary classification made with a view to this particular should prove to be defective.

* A few nouns sometimes take the termination **א** for **ה**; they are as follows: **דָּשָׁא** Jer. 50:11., **זָרָא** Num. 11:20., **דָּחָא** Is. 19:17., **דָּחָא** Dan. 11:44., **לְבִיָּא** Ezek. 19:2., **מָרָא** Ruth 1:20., **מִשְׁרָא** Lam. 3:12., **קָרְחָא** Ezek. 27:31., **שָׂנָא** Ps. 127:2., which may be considered as Aramaisms.

† The words **זְרוֹעַ** Is. 17:5. and **רֶגֶלִי** Ps. 73:2., appear at first sight to be construed in the masculine. The difficulty, however, may be easily cleared up by prefixing to each of these words the preposition **בְּ**, whose omission is of such frequent occurrence. The first of the two passages would then read, "They are like one who gathers standing corn, and cuts it *with* his arm" (i. e. inclosing it in his arm); the second, according to the K'thibh, "I should soon have fallen *with* my feet." There are a few instances, notwithstanding, in which these words are undoubtedly masculine, e. g. **זְרוֹעַ** Is. 51:5., **רֶגֶל** Prov. 1:16. 7:11. Jer. 13:16.

1. Accordingly we find some nouns which are feminine, although destitute of the characteristic termination of that gender, and not included among those which are feminine by signification, e. g. *אָנן* bowl, *אָח* brasier, *אָפּע* finger, *אָשער* step, *באַר* well, *בֶּטֶן* belly, *חֶרֶב* sword, *יָדָה* peg, *כּוּס* cup, *כֶּתֶר* talent, *נַעַל* shoe, *עֵרֶשׂ* Great Bear, *עֶרֶשׂ* couch, *פֶּחַ* morsel, *צִלְע* rib, *צָפוֹן* north, *רְבּוּא* myriad, *תֵּבֵל* world, *תֵּימָן* south.*

2. Other nouns of this sort are construed in both genders alternately, although in some of them the masculine prevails, and in others the feminine, e. g. *אָבֶן* stone, *אוֹת* sign, *אָנִי* ship, *אָרוֹן* ark, *אֶרֶץ* road, *אֵשׁ* fire, *גֶּדֶר* wall, *גֶּן* garden, *גֶּפֶן* vine, *דֶּלֶת* gate, *דֶּרֶךְ* way, *הַמּוֹן* multitude, *זָקֵן* beard, *חֲלוֹן* window, *חֶצֶר* court, *יָמִין* right hand, *לֶחֶם* bread, *לָשׁוֹן* tongue, *מַטֵּה* staff, *נַפֶּשׁ* soul, *סִיר* pot, *עָב* cloud, *עָרֶב* evening, *עֵת* time, *צֹאן* sheep, *צֶבֶא* host, *צִפּוֹר* sparrow, *קִיר* wall, *קֶשֶׁת* bow, *רוּחַ* wind, *רֹחַב* street, *שָׂאוֹל* hell, *שֶׁבֶט* rod, *שַׁבָּת* sabbath, *שֶׁמֶשׁ* sun, *שֵׁן* tooth, *תְּהוֹמוֹ* abyss, *תַּעַר* razor.†

* The fem. nouns *בַּר* wine-press, *דֶּרֶךְ* decree, should be classed with those ending in the hardened form of the fem. char. (§ 494. 2.), the former being a contraction for *בָּרָה* from *בָּרַן* to press, and the latter for *דֶּרֶךְ* from *דָּרַן* to judge.

† Prof. Ewald has endeavoured, by the application of certain general principles, to include every noun which without the feminine termination is either feminine or common, in the category of those which are feminine by their signification. His arrangement of feminine nouns without the characteristic termination is as follows:

I. Names of persons and animals which belong to the female sex in a *physical* point of view, e. g. *אִם* mother, *יָחֵל* ewe.

II. Names of objects to which the feminine gender is attributed in an *ideal* manner, viz. 1. Names of objects to which is attached the idea of maternal care and support, e. g. *אָרֶץ* earth, *עִיר* city, *שֶׁמֶשׁ* sun, &c. 2. Names of invisible agents, e. g. *נַפֶּשׁ* soul, *רֵיחַ* breath, *אֵשׁ* fire, &c. 3. From the idea of dependence and subserviency attached to the weaker sex, especially in the East, the feminine gender is conferred upon, a. many names of limbs of men and animals, e. g. *יָד* hand, *רֶגֶל* foot, *עֵינַן* eye, &c.; b. names of articles of clothing, e. g. *נַעַל* shoe; c. names of implements, e. g. *חֶרֶב* sword, *תַּעַר* razor, *כּוּס* cup, &c.; d. names of plants and minerals made use of by man, e. g. *אָבֶן* stone, *בַּאֵר* well. (See Krit. Gram. d. Hebr. Sprache, §§ 166, 167).

Ingenious as his theory certainly is, and plausible as it may appear, still a slight examination of the foundations on which it rests, will suffice to prove it a theory and nothing more: for the majority of the nouns he has adduced as examples, of which we have given only a part, are common, and some of them more frequently masculine than feminine; while by far the greater part of the remaining nouns embraced by his statements, are employed in the masculine exclusively.

§ 496. This use of nouns as common, or of either gender, is not confined to the names of inanimate objects, but extends likewise to some names of animals: these latter consist of, 1. Nouns which constantly preserve the masculine form, the animals they denote being regarded as strong and bold; their gender is left to be determined by the adjective or verb with which they are construed, e. g. *בָּמֶל* *camel*, *דָּב* *bear*, *זָאֵב* *wolf*, *חֲזִיר* *swine*, *כָּלֵב* *dog*, *תּוֹר* *turtle-dove*: these are employed in each gender alternately, e. g. masc. *בָּמֶלִים בָּאִים* Gen. 24:63., fem. *בָּמֶלִים מִיִּנְקוֹת* Gen. 32:16.; masc. *דָּב שָׁכֵל* Hos. 13:8., fem. *דָּבִים שְׁחִים* 2 Kings 2:24., &c. 2. Names of animals, &c. which have the feminine termination, because considered weak and timid, and are still sometimes construed in the masculine, e. g. *אֶרְנָב* *hare*, *דְּבוּרָה* *bee*, *בַּת הַיַּעֲנָה* *ostrich*, *חֲסִידָה* *stork*, *יוֹנָה* *dove*.

§ 497. In Hebrew as in English, the names of many female animals, whether with or without the characteristic termination, differ totally from those of their males, e. g. *חֲמוֹר* *he-ass*, *אֲחוּזָה* *she-ass* (not *חֲמוֹרָה*); *שׁוֹר* *ox*, *פָּרָה* *cow* from *פָּר* (not *שׁוֹרָה*); *אַרִּי* *lion*, *לִבְיָא* *lioness* from *לָבִיא* (not *אַרְיָה*). The same is the case with some nouns denoting the titles and offices of human beings, e. g. *אֲדוֹן* *lord*, *גְּבִירָה* *lady* (from *גְּבִיר*); *עֶבֶד* *man-servant*, *שִׁפְחָה* or *אֲמָה* *maid-servant*.

FORMATION OF NOUNS.

§ 498. As has been already stated, nouns may be divided, as regards their formation, into two classes, *primitive* and *derivative*. Of the latter by far the greater number derive their origin from verbs: thus we find nouns formed after the preterite, infinitive, and participles of Kal as well as of the other species. These are taken either from active-transitive verbs, denoting, 1st, the action of the verb, as *קָטַל* *killing*; 2d, the person acting, or agent, as *קָטַל* *killer, one killing*; 3d, the instrument of action, as *מַפְתָּח* *key* (lit. *opener*); 4th, the place of action, as *מִזְבֵּחַ* *altar* (from *זָבַח* *to sacrifice*); 5th, the product of the action, as *כָּתַב* or *מִכְתָּב* *a writing*, something written (from *כָּתַב* *to write*): or from intransitive or neuter verbs signifying a state of being, to which the force of such derivatives corresponds, e. g. from *יָשַׁב* *to sit*, *יֵשֶׁב* *session*, *יֹשֵׁב* *sitter*, *מוֹשֵׁב* *seat*; from *הָכֵם* *to be wise*, *חָכֵם* *wise man*, *חֲכָמָה* *wisdom*.

§ 499. These derivative nouns are all formed from or in imitation of different parts of the verb, by changing the vowels, or by prefixing or affixing one or more of the letters א, ה, ו, י, מ, נ, which to aid

recollection have been composed into the technical word **האמנות** (see § 8. note). Of these **א** is always prefixed, and **ה** generally affixed; the rest are added either at the beginning or end.

§ 500. We will now enter upon the classification of verbal nouns, arranging them with regard to their forms, in the order of the different modes, tenses, &c. from which they are derived. And as all the primitive nouns likewise present one or other of these forms, we shall include them under the same general heads, leaving the lexicographer, within whose province it falls, to make the requisite distinction between these two classes of nouns, and exhibit their fundamental meanings. All nouns, whether primitive or derivative, have the appearance of being constructed, like the verbs, from roots of three letters each, either consisting entirely of perfect consonants, or containing one or two imperfect ones; accordingly we shall employ in representing their forms the corresponding parts of the several paradigms of verbs.

NOUNS FROM PERFECT VERBS.

KAL.

Preterite.

§ 501. 1. *a.* **קָטַל**, (**קָטַל**, **קָטַל**); *f.* **קָטֹלָה**. Formed after the preterite of verbs whose second radical has (_), which in the nouns is changed for the sake of contradistinction into (_), e. g. *Masc.* **בָּשָׂר** *flesh*, **בָּמֶל** *camel*, **דָּבָר** *word*, **זָהָב** *gold*, **חָדָשׁ** *new*, **חָכָם** *wise*, **יָשָׁר** *straight*, **עָמַל** *work*. *Fem.* **בְּרָכָה** *blessing*, **חֲדָשָׁה** *new*, **חֲכָמָה** *wise*, **צְדָקָה** *righteousness*. Some are formed by rejecting the first vowel, and lengthening the second, e. g. **זֶמֶן** *time*, **יָקָר** *dignity*, **כָּתָב** *writing*, **שָׂאֵר** *remainder*; in a few instances the second vowel is not lengthened, e. g. **אָדָם** *man*, **דְּבַשׁ** *honey*, **חֵיָהוּ** *fear*.

b. **קָטַל**, (**קָטַל**, **קָטַל**); *f.* **קָטֹלָה**, **קָטֹלָה**, (**קָטֹלָה**), **קָטֹלָה**. Formed after intransitive verbs whose second radical has (_), e. g. *Masc.* **נָדָר** *wall*, **נָזַל** *spoil*, **זָקֵן** *old man*, **חָמַץ** *leavened*. *Fem.* **אֲבֵדָה** *lost*, **בְּרֵמָה** *beast*, **נָזֵלָה** *spoil*, **שָׁחֲלָה** *ointment*, **תְּכֵלֶת** *purple*, **גְּבֵרָה** *lady*; **שְׂאֵרִית** *remainder*. Some reject the first vowel in the masculine, e. g. **בְּאֵר** *well*, **זָאֵב** *wolf*, **בָּאַב** *pain*. Others take (_) for the first vowel, and (_) for the second, e. g. **נִכְר** *strangeness*, **שֵׁעַר** *hair*, **שִׁכָּר** *intoxicating drink*. As the preterite and participle of intransitive verbs are so nearly allied in signification (see § 233), these nouns may likewise be regarded as participials.

- 2. *a.* קָטַל; *f.* קְטִילָה (קְטִילָה, קְטִילָה). In forming some nouns, both vowels of the preterite are changed into *e* (ֵ), the first modification of *a*, whence they have received the name of *Cegholates*, the distinguishing characteristic of which is that by § 56. 2. they all have the accent on the penult, e. g. *Masc.* הָיָה *way*, מֶלֶךְ *king*, עֶבֶד *servant*. When the third radical is a guttural, either the second takes (ֵ), e. g. זָבַח *sacrifice*, זֶרַע *seed*; or the first takes (ֵ), e. g. נֶזֶר *diadem*, נֶצֶר *branch*, סֵפֶר *book*; or the first takes (ֵ) and the second (ֵ), e. g. נֶצַח *splendour*, שִׁמֵּעַ *report*. When the second and third radicals are gutturals, both the first and second take (ֵ), e. g. נֶעַר *boy*, שַׁעַר *gate*, תַּעֲרַר *razor*; and also when the second alone is a guttural, e. g. נֶעַל *shoe*, מַעַם *step*. *Fem.* זָמְרָה *song*, שִׁפְחָה *maid-servant*; חֲרָפָה *shame*; מַלְכָּה *queen*; נַעֲרָה *girl*, יְלָדוּת *youth*, מַלְכוּת *kingdom*.

b. קָטַל; *f.* קְטִילָה, קְטִילָה. Sometimes the first radical of a Cegholate takes *o*, e. g. *Masc.* אָכַל *food*, אָמַר *speech*, חֲזָק *strength*, עֲמֵק *depth*, קִדְּשׁ *holiness*. When the second or third radical is a guttural, (ֵ) is exchanged for (ֵ), e. g. שָׁחַד *gift*, גָּבַה *height*. *Fem.* אָכְלָה *food*, חֲכָמָה *wisdom*, חֲרָפָה *desolation*, עֲצָמָה *strength*; חֲחָמָה *seal*, כְּתִירָה *capital of a pillar*, עֲפָרָה *lead*, תּוֹלַעַת *worm*.

Infinitive.

§ 502. קָטַל, קָטַל; *f.* קְטִילָה (קְטִילָה). These comprise the nouns of action, or infinitives, formed from transitive verbs; and also nouns of existence, or attributives, from intransitive and neuter verbs, e. g. *Masc.* גָּדוֹל *great*, קָטָן *small*, קָרִיב *near*, רָחוֹק *remote*, קָדוֹשׁ *holy*, שָׁלוֹם *peace*, כְּבוֹד *glory*, אָדָם *red*, שָׁחֹר *black*, אָיִם *dreadful*. Some nouns take the form of the construct, e. g. סְגוּר *inclosure*, כְּפֹר *cup*, יָקוֹד *burning*; when the first radical is a guttural, it takes (ֵ), e. g. חֲלוֹם *dream*; except א, which has (ֵ) instead (§ 88. 2.), e. g. אֶזְזִיב *hyssop*, אֶפְרוֹד *ephod*. *Fem.* בְּכוֹרָה *first-born*, עֲבָדָה *service*; יָבֵשׁ *dry*, יָכֵלָה *ability*, כְּתִינָה *tunic*, נְחֹשֶׁת *copper*.

Participles.

§ 503. *Active.* 1. קָטַל; *f.* קְטִילָה. The regular form of the *nomen agentis*, e. g. *Masc.* חָבֵל *sailor*, יוֹנֵק *suckling*, עוֹלֵל *child*, רֹגֵל *fuller*. *Fem.* שִׁחָרָה *shield*, שׁוּמְמָה *desert*, תּוֹעֵבָה *abomination*.

2. קָטַל. Here the second radical takes *a* instead of *e*, e. g. אוֹרֵץ *treasure*, לוֹרֵל *lot*, חוֹתָם *seal*, עוֹלָם *eternity*.

§ 504. *Passive*. 1. קטול, קטול; f. קטולה. Regular form of the *nomen patientis*, e. g. *Masc.* בָּחוּר *chosen*, זָכוּר *male*, מַצִּים *mighty*, עָרֹם *naked*. Some reject the first vowel, e. g. זָכוּל *deed*, דְּוֹל *dwelling*, יָבוּל *produce*, כְּרוּב *cherub*. When the first radical is א, it takes () (§ 88. 2.), e. g. אָבוּס *crib*, אָטוּן *yarn*. *Fem.* אֲרוּכָה *bandage*, גְּבוּרָה *strength*, יִשְׁעָה *help*, מְלוּכָה *kingdom*, שְׁמוּעָה *report*; אֲדָמָה *redness*, אֶלְפָה *sheaf*, חֶלְלָה *swathe*, סִגְלָה *possession*.

2. קטיל, קטיל; f. קטילה. Some, like the passive participle in Chaldee and Syriac, have (י) for the second vowel instead of (י), e. g. *Masc.* אָסִיר *harvest*, אָסִיר *prisoner*, אָצִיל *joint*, בָּחוּר *chosen*, בָּצִיר *vintage*, גְּדִישׁ *stack of corn*, מְשִׁיחַ *anointed*, נָזִיר *consecrated*. Some reject the first vowel, e. g. בָּרִיחַ *bar*, דְּבִיר *adytum templi*, מָדִיר *fool*, מְדִיר *price*. *Fem.* אֲכִילָה *food*, נְגִינָה *lyric*; יְדִידוּת *delight*, בְּסִילוּת *folly*.

Dagheshed Nouns.

§ 505. Some nouns have () or () under the first radical, and consequently Daghesh in the second. These may be regarded as formed from or after the intensive species.

P'HEL.

Preterite.

§ 506. קטול, קטול; f. קטולה. Examples: אֵלִים *dumb*, חֵבֶל *mast*, כִּסֵּא *throne*, עֵרַר *blind*, רָאָה *seeing*, חֵרֵשׁ *deaf* (e for i by § 102. 1. c.), אֲוִלָּה *foolishness*, עֵרְרָה *blindness*. Some have () instead of (), e. g. אֶכָר *husbandman*, אָסַר *vow*, כָּכַר *talent*: others (י), e. g. גְּבוּר *strong*, צָפוּר *sparrow*, שְׂכּוּר *intoxicated*; שְׂבֹלָה *ear of corn*: and others (י), e. g. בְּבוּר *first fruits*, לְמוּד *skilful*.

Infinitive.

§ 507. קטיל, קטיל; f. קטילה. Examples: (קטיל) *staff*; מַגְדִּיל *magnificence*, כִּפְרוֹת *cover of the ark*. Some nouns of this class take () for the second vowel, e. g. גָּנַב *thief*, סָבַל *burden*, שַׁבָּת *sabbath*; בִּקְשָׁה *request*, חַטָּאָה *sin*. Others have (י), e. g. אֲדִיר *great*, אֲמִיר *strong*, מַסֵּיחַ *hammer*, צְדִיק *righteous*, שֹׁלֵט *ruler*. And a few have (י), e. g. עֲמִיד *pillar*, שְׁכִיל *childless*, בָּחוּר *youth*.

PU'HAL.

§ 508. קָשַׁל ; f. קִשְׁלָה. A few are formed after the infinitive of this species, e. g. כִּבֵּץ *thicket*, בִּרְדָּל *burden* ; כִּתְּנָה *tunic*.

Nouns formed by the Addition of a Servile Letter.

מ prefixed.

§ 509. The letter מ prefixed to verbal roots to denote the place or instrument of action is considered, and properly so, to be a fragment of one or other of the interrogative pronouns מַה *what* ? מִי *who* ? In addition to the participial nouns of the Pi'hel, Pu'hal, Hiph'hil, and Hoph'hal species, e. g. מִבְּשֵׁל *kitchen*, מִקְצֵעַ *corner*, מִשְׁכִּיל *didactic poem*, מִשְׁחָה *corruption*, there are other nouns formed by prefixing מ, which denote either the instrument, place, or product of the action, or the action itself considered abstractedly.

1. *Instrument.* מִקְטֵל (מִקְטֹל) ; f. מִקְטֹלָה (מִקְטֹלָה). Examples : מַסַּח מִכָּתוּשׁ *flesh-hook*, מִכָּתוּשׁ *mortar*, מִכָּתוּשׁ *key* ; מִלְּבוּשׁ *clothes*, מִנְּעִיר *bolt*. Fem. מִחוֹרֶשֶׁת *plough*, מִכְשָׁלָה *stumbling-block*, מִשְׁעָנָה *stay* ; מִמַּאכָּלָה *knife*, מִחוֹמָצָה *leaven* ; מִמְּמָרָה *fishing-net*.

2. *Place.* מִקְטֵל (מִקְטֹל), מִקְטֵל. Examples : מִזְרָח *sunrise*, מִשְׁכָּן *dwelling-place*, מִשְׁפָּט *place of judgment* ; מִזְבֵּחַ *altar* ; מִרְבֵּק *stall*.

3. *Product.* מִקְטֵל, מִקְטֵל. Examples : מִכָּתוּב *writing*, מִרְחֹק *distance*, מִזְמֹר *song*.

4. *Abstract Nouns.* מִקְטֵל, מִקְטֵל ; f. מִקְטֹלָה (מִקְטֹלָה). Examples : מִמְכָּר *sale*, מִמְשָׁל *dominion* ; מִלְחָמָה *war*, מִמְשָׁלָה *dominion*, מִשְׁמָעָה *audience* ; מִמְעֵשׁ *tiŕhe*, מִמְקָהָל *assembly* ; מִמְלָכָה *sovereignty*, מִמְלָכִית *id.*

ח prefixed.

§ 510. 1. The letter ח is prefixed to the root in forming a large number of nouns. This affirmative, for whose explanation grammarians, after exhausting their ingenuity on the subject, have left little else than fanciful conjectures, may be assumed to be the principal letter of the particle חַ = חֵשׁ (see chapter on the Particles) ; which, being closely connected with the verbal root, points it out as denoting

either a concrete existence to which is attached the attribute contained in the root, or as the attribute itself taken abstractedly, e. g. פָּאָר *to glitter*, תְּפֹאֶרֶת *glory* (that which glitters); מָרַר *to be bitter*, תְּמָרִיר *bitterness* (the quality of being bitter).

2. תִּקְטִילָה, תִּקְטִילָה (תִּקְטִילָה); f. תִּקְטִילָה, תִּקְטִילָה, תִּקְטִילָה. These comprise both abstract and concrete nouns, e. g. תִּדְרֵר *elm*, תִּדְרֵר *fear*; תִּפְאֶרֶת or תִּפְאָרָה *glory*, תִּפְלָצָה *dread*; תִּכְרִיף *checkered cloth*; תִּבְעָרָה *Tabera*, תִּרְדָּמָה *deep sleep*; תִּכְרִיף *cloak*; תִּמְרוֹק *cleansing*; תִּמְרוֹק *complaint* for תִּמְרוֹקָה; תִּנְחֻמָּה *consolation*; תִּנְחֻמָּה *id.*, תִּהְלִיכָה *procession*, תִּהְלִיכָה *folly*.

א prefixed.

§ 511. אֶקְטִיל, אֶקְטִיל, אֶקְטִיל; f. אֶקְטִילָה. Examples: אֶצְבָּע *finger*, אֶשְׁנָב *lattice*, אֶשְׁכָּר *gift* (a few have () under the first letter, as אֶכְזָב *false*, אֶכְזָר *hard*); אֶצְעָרָה *armlet*, אֶזְכָּרָה *memorial*, אֶמְתַּחַח *sack*; אֶפְרִיָּה *pullet*, אֶשְׁכּוּל *cluster*; אֶבְנֵט *girdle*, אֶכְזִיב *Achzib*.

י prefixed.

§ 512. יֶקְטִיל, יֶקְטִיל, יֶקְטִיל. Examples: יֶצְהָר *oil*, יֶצְחָק *Isaac*; יַעֲקֹב *Jacob*; יֶלְקִיט *bag*.

ן, or ן affixed.

§ 513. קֶטֶל, קֶטֶל, קֶטֶל; קֶטֶל, קֶטֶל, קֶטֶל. These consist either of abstract nouns or of nouns denoting the subject or object of the verbs from which they are derived, e. g. אֶבְרָח *destruction*, אֶלְמָן *widower*, אֶתֶנָּה *gift*, אֶרְבֵּן *oblation*, אֶלְחָן *table*; אֶלְמָנָה *widow*; אֶלְמֹן *caldron*, אֶרְבֵּן *drought*; אֶחָרָן *want*; אֶתְרוֹן *gain*, אֶתְרוֹן *powerful*, אֶתְרוֹן *interpretation*; אֶצְרוֹן *hunger*, אֶמְרוֹן *memo-*
ry, אֶמְרוֹן *deposite*, אֶשְׁבֵּר *breach*, אֶעֱרֹב *pledge*; אֶפְרִיָּה *pinning*, אֶרֶז *leader*. Occasionally this termination has a diminutive force, e. g. אֶיִשׁוֹן *mannikin*, the name given in Hebrew to the *pupil* of the eye.

ם, or ם affixed.

§ 514. A few nouns used adverbially are formed from others by affixing this letter, e. g. יוֹמָם *daily*, אֱמִינָם *truly*, פְּתָאם (= פְּתָעָם) *suddenly*.

י־ affixed.

§ 515. These are derived from other nouns by affixing the letter י resting in its homogeneous vowel (.) ; their forms of course depend upon those of their primitives. They consist of,

1. Patronymic nouns, or ancestral appellations, e. g. גַּדִּי *Gadite*, דָּנִי *Danite*, יִשְׂרָאֵלִי *Israelite*, יִשְׁמָאֵלִי *Ishmaelite*.

2. Gentile nouns, or national appellations, e. g. מִצְרִי *Egyptian*, עִבְרִי *Hebrew*, פְּלִשְׁתִּי *Philistine*, פְּרִזִּי *Perizzite*. The feminine of these nouns is formed by adding either the char. term. הַ, and inserting Daghesth in the final י of the masculine, in order to retain the preceding short vowel ; or by merely affixing its hardened form ה, e. g. מִצְרִיָּה or מִצְרִיָּת *an Egyptian woman*, עִבְרִיָּה or עִבְרִיָּת *a Hebrew woman*.

3. Appellations which have reference neither to descent nor citizenship, but to some other prominent attribute, e. g. אֶדְמוֹנִי *red*, אֶכְזָרִי *cruel*, נְגִידִי *princely*, שֵׁנִי *second*, &c.

§ 516. 1. Feminine nouns ending in הַ, on receiving this termination, change the final ה into ח (see § 73. 2. d.), e. g. עֲזָה *Gaza*, עֲזָחִי *Gazite*, inhabitant of Gaza.

2. When a masculine noun which should receive an affixed י ends in ה, either this latter is rejected, as בְּרִיָּה *Beriah*, בְּרִיָּעִי *a descendant of Beriah* ; or the noun is employed in the signification required without a change of termination, as לִימְנָה מְשִׁפְחוֹת הַיִּמְנָה *of Jimna, the family of the Jimnites*, Num. 26 : 44. ; or else ה is rejected, and replaced by the syllable נִי, as לְשִׁלָּה מְשִׁפְחוֹת הַשְּׁלִנִי *of Shelah, the family of the Shelanites*, Num. 26 : 20.

3. When the primitive ends in י, the affirmative is omitted, e. g. לִישְׁוֵי מְשִׁפְחוֹת הַיֵּשׁוּי *of Jesui, the family of the Jesuities*, Num. 26 : 44.

NOUNS FROM IMPERFECT VERBS.

From Verbs מִן and יִי.

§ 517. מִנְּשָׁה ; f. מִנְּשָׁה, מִנְּשָׁה. The only nouns מִן are those formed by prefixing מ with a vowel to the root ; the initial liquid, as in the verbs, being assimilated to the letter following, which consequently receives Daghesth (§ 314). These comprise abstract and concrete nouns, which in form resemble participles of the Hiph'il species, e. g. Masc. מִבְּטָה *expectation*, מִצְּעָה *plantation*, מִפְּחָה *expiring*, מִתָּחַן *gift*, מִשָּׂה

staff. Fem. מַטְרָה *custody*, מַפְלָה *ruins*; מַנְפָּה *plague*, מַפְלָה *ruins*. A few take o or u for the second vowel, e. g. מַשּׁוּר *saw*; מַבְרֵעַ *foundation*, מַדְרֵחַ *seduction*.

§ 518. 1. מוֹשֵׁב, מוֹשֵׁב, מוֹשֵׁב; f. מוֹשְׁבָה, מוֹשְׁבָה, מוֹשְׁבָה. Most nouns מוֹ are formed by prefixing מ, and restoring ו, which rests in o or u. These also resemble the Hiph'hil species, e. g. מוֹדַע *acquaintance*, מוֹשֵׁב *seat*; מוֹלָדָה *Moladah*, מוֹרְשָׁה *possession*, מוֹסְדָה *foundation*, מוֹלָדָה *birth-place*; מוֹעֵד *appointed time*, מוֹפֵת *sign*, מוֹקֵשׁ *snare*; מוֹסְדָה *bond*, מוֹעֵצָה *counsel*; מוֹסֵד *foundation*, מוֹסֵר *instruction*; מוֹסְדָה *foundation*, מוֹדְרָה *asylum*. In a few nouns ו remains, and rests in (.) or (.), e. g. מִישׁוּר *plain*, מִיטָב *the best part*; מִינְקָה *nurse*.

2. מִשְׁב, מִשְׁב, מִשְׁב; f. מִשְׁבָּה. Some nouns מוֹ are formed like those of מִנ, e. g. מִדַּע *knowledge*, מִצָּב *station*; מִבּוֹל *deluge*; מִצְבָּה *pillar*, מִצְבָּה *id*.

3. תוֹשֵׁב, תוֹשֵׁב; f. תוֹשְׁבָה. Some nouns are formed from these roots by prefixing ת in the same manner as מ, e. g. תוֹשֵׁב *sojourner*, תוֹכָה *chastisement*; תוֹרֵשׁ *must*, תוֹמָן *south*.

§ 519. שְׁכָה. A few feminine nouns are formed by affixing the char. fem. ה-, and rejecting the first radical, e. g. נְדָה *knowledge*, נְצָה *counsel*, שְׁכָה *sleep*; and one by repeating the two last radicals, viz. יצָא יצָא *productions* from יצָא.

From Verbs עו or לו.

KAL.

§ 520. 1. *Preterite*. קָם, קָם; f. קָמָה, קָמָה. Some nouns עו are formed precisely like the preterite of verbs of the same species, viz. by rejecting ו together with its vowel, e. g. נָר *stranger*, עָב *cloud*, עָר *enemy*, רָשׁ *poor*; צָרָה *rival*, קָמָה *standing corn*: or by rejecting ו, and giving the intransitive vowel (.) of the second radical to the first (§ 384), e. g. אֵל *god*, נָר *stranger*, נָךְ *upright*, מָח *corpse*, נָר *lamp*; עָדָה *witness*, עָדָה *food*.

2. קוֹם, קוֹם; f. קוֹמָה, קוֹמָה. Some retain ו, which rests in o or u, e. g. אֹר *light*, בּוֹר *purity*, יוֹם *day*; קוֹמָה *stature*, שׁוֹמָה *tempest*, בּוֹשָׁם *shame*; אֹר *flame*, חוֹר *hole*, סוֹר *horse*, רוֹד *wind*; דוֹשָׁה *fishing*, דוֹמָה *silence*, צוֹרָה *form*, שׁוֹבָה *return*. These, however, may be considered as formed from or according to the infinitive absolute or construct.

3. קָנָם. In others י is mobile, and takes the vowel (), e. g. אָנָן *vanity*, מָוֶת *death*, עָוֶל *iniquity*, תְּרוֹם *midst*. Once, where the third radical is א, it has (), viz. שָׁוָא *falsehood*.

§ 521. 1. בִּינָה, בִּינָה; f. בִּינָה. In nouns formed after the preterite of verbs לִי, either י rests in a preceding (), e. g. לִימָה *lime*, לִיבָה *fruit*, לִימָה *posterity*, לִימָה *city*, לִימָה *flower*, לִימָה *wall*, לִימָה *song*; בִּינָה *understanding*, לִימָה *Hirah*, לִימָה *song*; or it is mobile, and takes () for its own vowel, e. g. לִימָה *olive*, לִימָה *strength*, לִימָה *night*, לִימָה *eye*, לִימָה *thistles*; לִימָה *hostility*.

2. בִּינָה, קָמָה. Some are formed by affixing ון to the preterite, e. g. לִימָה *pride*, לִימָה *scorn*, לִימָה *joy*; לִימָה *outside*, לִימָה *medial*: once לִימָה *proud*, as from לִימָה.

§ 522. *Infinitive*. יָבִין, יָקִים. A few nouns are formed from the infinitive by prefixing י, e. g. יָבִין *produce*, יָקִים *being*, יָרִיב *investigation*; יָרִיב *adversary*.

מ prefixed.

§ 523. The majority of nouns from this part of verbs לָר are formed by prefixing מ; they generally denote the *place of action*.

§ 524. 1. *Absolute*. מָקוֹם; f. מְקוֹמָה. Examples: *Masc.* מָאֹר *a light* (a place whence light issues), מְכוֹן *dwelling-place*, מְלוֹן *lodging-place*, מָקוֹם *place*; very seldom מ takes (), e. g. מְרוֹם *Merom* (high place), מְרוֹץ *race*. *Fem.* מְכוֹנָה *place*, מְצוֹנָה *net*.

2. *Construct*. a. מָקִים; f. מְקוֹמָה. *Masc.* מְבוֹשׁ *pudendum*, מְבוֹשׁ *dwelling-place*, מְבוֹשׁ *darkness*, מְבוֹשׁ *persecution*. *Fem.* מְבוֹשָׁה *trampling down*, מְבוֹשָׁה *emptiness*, מְבוֹשָׁה *shed*, מְבוֹשָׁה *rest*, מְבוֹשָׁה *net*.

§ 525. תָּקוֹם; f. תְּקוֹמָה. A few nouns are formed after the infinitive construct by prefixing ת, e. g. תָּהוֹם *abyss*; תְּבוּנָה *understanding*, תְּבוּנָה *place*, תְּבוּנָה *image*, תְּקוֹמָה *power of resistance*, תְּרִיפָה *medicine*, תְּשׁוּבָה *return*.

HOPH'HAL.

§ 526. *Participle*. מְדַם; f. מְדַמָּה. The nouns of this form are few in number, e. g. מְדַם *darkness*, מְדַם *foundling*; מְדַם *weighty burden*.

From Verbs ע

§ 527. *Preterite*. סב, סב; f. סבה, סבה. These biliteral monosyllables take either (_), e. g. גן *garden*, חל *weak*, עז *strong*, קל *light*, חי *alive*; which in some is lengthened into (_), e. g. חם *warm*, חם *perfect*: or (_), e. g. חן *grace*, לב *heart*, עת *time*, קן *nest*, קץ *end*, שן *tooth*. Feminines are formed by adding the term. ה- and inserting Daghesh in the second radical, e. g. חיה *alive*, חמה *warmth*, בלה *bride*, שמה *desolation*; those which have (_) in the masculine changing it into (_) by § 101. 2. b., e. g. מצה *marsh*, צה *fleece*, זמה *plan*, מלה *word*, נדה *abomination*; unless the second radical is a guttural, when the (_) is retained, e. g. צרה *cud*.

§ 528. *Infinitive*. סב; f. סבה. Examples: חם *warmth*, עז *strength*, על *yoke*, קר *cold*, חם *fulness*, חוץ *oppression*. Feminines are formed by adding ה- and changing *o* on the insertion of Daghesh into *u*, by § 101. 3. b., e. g. צלה *a spring*, חפה *bridal bed*, חקה *statute*, סכה *booth*, קנה *tent*.

ז prefixed.

§ 529. מסב, מסב, מסב, מסב, מסב, מסב; f. מסבה. These consist of nouns formed from ע roots by prefixing ז, e. g. *Masc. Kal pret.* מסב *covering*, מנן *shield*; *infin.* מעוז *fortress*: *Hiph. part.* מסב *divan*, מצר *strait*; מכס *tribute*, ממר *bitterness*; משש *running about*: *Hoph. part.* מסב *covered walk*, מורר *fear*. *Fem.* מגלה *roll*, מזמה *thought*, מדה *destruction*, מסלה *high road*; when the second radical is a guttural, the first takes (_), e. g. מצרה *curse*, מצרה *saw*; once with pref. נ, viz. נסבה *event*.

ח prefixed.

§ 530. חסב, חסב; f. חסבה. Examples: *Masc.* חבל *deflement*, חמס *melting*. *Fem.* חולה *praise*, חולה *beginning*, חונה *mercy*, חנה *prayer*.

From Verbs ח

KAL.

§ 531. *Preterite*. חלה, חלה, חלה; f. חלה, חלה. The nouns of this class which end in ה- are masculine; those in ה- are feminine, of which this is the characteristic termination, the radical ח being rejected by § 77. 3., whence the forms חלה and חלה for חלה and חלה. Ex.

amples: *Masc.* חֶזֶק *breast*, עֵלֶף *leaf*, קֶנֶף *staff*, קֶצֶה *end*, קָשָׁה *hard*, שָׂדֶה *field*. *Fem.* אֵלֶף *oath*, מִנָּה *portion*, קֶצֶה *end*, קָשָׁה *hard*, שֶׁפֶּה *lip*, שָׁנָה *year*. Some have () for the first vowel, e. g. *Masc.* בָּאָה *proud*, נִכָּה *reviling*, קֶצֶה *end*, רֶעָה *associate*. *Fem.* בָּאָה *pride*, גִּבְרָה *elevation*, מֵאָה *hundred*, מַאָה *corner*. Others take (,), e. g. בָּכָה *weeping*, הִנָּה *meditation*.

§ 532. גָּלַי, גָּלָה; f. גָּלִיתָ, גָּלִיתָ, גָּלִיתָ, גָּלִיתָ. In some לָהּ nouns, ך mobile appears as the third radical, e. g. שָׁקֵט *quiet*, אָפַק *afflicted*. More frequently this letter rests in its homogeneous vowel u, e. g. *Masc.* מְדֻּדָּה *meadow*, שָׁוָה *swimming*; and twice in the cognate o, rejecting the first vowel, viz. אָגָה *agate*, גָּזָלָה *gazelle*. *Fem.* גָּלִיתָ or גָּלָה *exile*, חֲשִׁבְתָּ *thought*, חֲסִידָה *confidence*; others reject the first vowel, e. g. זָנוּת *whoredom*, רְאוּת *vision*, מְדֻּלָּה *deliverance*, שְׁבִיטָה *captivity*, אָפַק *affliction*. Some feminines are formed by adding the more usual termination הָ, e. g. חֲדָה *joy*, עֲרָה *nakedness*, שָׁקֵטָה *quietness*.

§ 533. גָּלַי, גָּלָה; f. גָּלִיתָ, גָּלִיתָ, גָּלִיתָ. In other nouns ך takes the place of ה final, the first vowel being either retained or rejected, e. g. *Masc.* טָהוֹר *pure*, אָפַק *afflicted*, קָלִי *roast*, קָלִי *id.*, שָׁנִי *crimson*; מַבְרָה *water-bucket*, כֵּלִי *vessel*, מְרִירָה *obstinacy*, פְּרִי *fruit*, צִבְרִי *splendour*, קָשָׁה *hardness*, שְׁבִיטָה *captivity*. *Fem.* Formed by the addition of the characteristic הָ, in consequence of which ך receives Daghesh conservative, e. g. אָפַק *loft*, אָפַק *afflicted*, שְׁבִיטָה *captivity*, שְׁתִּיבָה *drinking*; or by affixing the hardened characteristic הָ, e. g. גָּזָלָה *culling*; בְּרִית *covenant*, בְּרִית *separation*, שְׁבִיטָה *captivity*, שְׁחִיתָ *pit*.

§ 534. גָּי. Some nouns of the preceding form whose second radical is also ה or ך, reject it according to § 93. 3. b., e. g. אָרִידָה *aridity* for אָרִידָה; אָרִידָה *howling* for אָרִידָה; בְּרִית *brand* for בְּרִית; עֵר *heap* for עֵר; אִירִידָה *irrigation* for אִירִידָה.

§ 535. *Participle*. גָּלַי, גָּלָה; f. גָּלִיתָ, גָּלִיתָ, גָּלִיתָ. Examples: *Masc.* חֶזֶק *prophet*, יוֹרֵדָה *early rain*, רֹאֵה *seer*. *Fem.* (see the form גָּלָה, § 531) שׁוֹמְדָה *storm*, תּוֹעָה *impiety*. Occasionally ה is changed into ך (or perhaps we should rather say the original ך is restored, see § 439. 1. note), which rests in the vowel u, e. g. בְּרוּה *vacuity*, תּוֹה *emptiness*; or into ך, which rests in i, e. g. דְּמִי *silence*, חֲדָה *wheaten bread*, חֲלִי *sickness*. *Fem.* Formed by the addition of the characteristic הָ, which causes the insertion of Daghesh conservative in ך (§ 32), e. g. רֹמְמָה *brawler*, פְּרִי *fruitful*; also with u for the first vowel, e. g. דְּמִי *silence*.

מ prefixed.

§ 536. מְגִלָּה, מְגִלָּה; f. מְגִלָּה, מְגִלִּית. To these the letter מ is prefixed with either () or (), the radical ה resting in (), e. g. *Masc.* with (), מְבִנָּה *building*, מְקָרָה *hope*, מְקַנָּה *purchase*, מְקַרְרָה *accident*, מְשֵׁנָה *the second*; with (), resembling the Hiph. part., מְטוּנָה *spinning*, מְרֵאָה *sight*, מְרֵבָה *greatness*. *Fem.* מְצַוָּה *command*, מְקַנָּה *reservoir*; מְרֵבִיחַ *multitude*, מְרַעֲיָה *pasturing*, מְשִׁפָּרָה *figure*.

ת prefixed.

§ 537. תְּגִלָּה, תְּגִלָּה, תְּגִלָּה, תְּגִלָּה, תְּגִלָּה. When the first radical is א, the weakest of the gutturals, the prefixed ת always has (). e. g. תְּאֻנָּה *wish*, תְּאָלָה *curse*, תְּאֻנָּה *desire*. Otherwise it takes (), e. g. תְּגִרָה *strife*, תְּכֵלָה *perfection*, תְּקֵנָה *hope*; sometimes (), e. g. תְּחֵלָה *sin*, תְּרֵמָה *deceit*; and occasionally (), e. g. תְּלָאָה *labour*, תְּעֵלָה *channel*. Some end in תָּה or תָּה (§ 494. I. 2.), e. g. תְּזַנְתָּה *idolatry*, תְּרַבְתָּה *offspring*; תְּבִלָּה *destruction*, תְּבִנָּה *model*, תְּכֵלָה *completion*, תְּרַבְתָּה *interest*.

א prefixed.

§ 538. אֲגִלָּה, אֲגִלָּה; f. אֲגִלָּה, אֲגִלָּה. A few nouns are formed from roots לאָ by prefixing א with () or (), e. g. אֲרֵבָה *locust*; אֲחֻרָה *declaration*, אֲתָחָה *gift*.

ן or ן affixed.

§ 539. גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן, גִּלְיוֹן. Nouns receiving the termination ן either reject ה radical, e. g. גִּלְיוֹן *affliction* for גִּלְיוֹן (§ 77. 3.), so גִּלְיוֹן *sight*, גִּלְיוֹן *burning*, גִּלְיוֹן *leanness*, גִּלְיוֹן *delight*, גִּלְיוֹן *noise*; or change it into י, e. g. גִּלְיוֹן *poor*, גִּלְיוֹן *meditation*, גִּלְיוֹן *ransom*, גִּלְיוֹן *endeavour*. Sometimes the second radical has (), and receives Daghesh conservative by § 32, e. g. גִּלְיוֹן *contempt*, גִּלְיוֹן *tablet*; but when the second radical is a guttural, the () of the first is lengthened into (), e. g. גִּלְיוֹן *conception*. Some nouns take תָּ, and change the radical ה into י, e. g. גִּלְיוֹן *building*, גִּלְיוֹן *business*, גִּלְיוֹן *acquisition*. In one instance ן is simply affixed to the form גִּלְיוֹן, viz. גִּלְיוֹן *judge*.

From Verbs לָא.

KAL.

§ 540. מָצָא, מָצָא, מָצָא. Those few nouns which are formed from roots לָא take either the precise form of the preterite or participle, or deviate from it in the vowels alone. None of them receive an additional letter, e. g. Pret. צָבָא *host*, צָמָא *thirst*; דָּשָא *grass*, סָבָא *basket*, כָּלָא *prison*, פָּלָא *miracle*. Part. גָּמָא *papyrus*, סָבָא *wine*.

PI'HEL.

§ 541. מָצָא, מָצָא. A few dagheshed nouns are formed from these roots, resembling either the preterite or infinitive of the intensive species of the verb, e. g. Pret. פָּסָא *seat*. Infin. נָבָא *broken*, חָשָא *sinner*, קָנָא *jealous*.

QUADRILITERAL NOUNS.

§ 542. קָטָלִיל, קָטָלִיל, קָטָלִיל. These quadriliterals are formed, not by affixing an additional letter to the root, but by doubling the third radical, with *ā, ô, û, or î* for the intervening vowel, e. g. רָעֵנֶן *green*, שָׁאָן *quiet*; נָהָלִיל *pasture*, נִיחָח *pleasure*; נָבִנֶן *knob*, נָאָפִיחַ *adultery*, נָעִצִיר *thorn-hedge*, שָׁבָלִיל *snail*; חָכָלִיל *obscure*, חָגָרִיר *rain*.

Nouns Reduplicating the First Radical.

From Verbs עָע.

§ 543. סָבָב, סָבָב, סָבָב. These nouns are formed like the intensive species of verbs of the same class, viz. by the reduplication and subsequent transposition of the first radical (see § 143. 3.). They may be ranged under the heads of preterite and infinitive, according to the vowels by which they are accompanied, e. g. Pret. צָלָל *cymbal*, צָנָנָא *pot*. Infin. קָדָד *crown of the head*, קָלָל *skull*; חָרָחֵר *inflammation*: נָלָל *wheel*, נָרָר *weed*, נָרָר *fearful*, חָחָח *eyelash*, חָחָח *mark*; חָחָח *pain*; חָחָח *neck*, חָחָח *scale*: חָחָח *girded*; this last form is also assumed by a noun whose root is not עָע, viz. חָחָח *rain*.

Nouns Reduplicating the Final Syllable.

§ 544. קטלטל, קטלטל, קטלטל; f. קטלטלה. Names of colours double the last syllable, to form diminutives, e. g. אדום *red*, אדמדום *reddish*; ירק *green*, ירקרק *greenish*; שחור *black*, שחורחור *blackish*. Some attributives of other significations assume these forms, e. g. חפכפה *crooked*, עקלקל *devious*, פזלפלזל *perverse*, אספספס *rabble*. The word אבצבצ *pustules* is formed from the root בוצע by reduplicating its principal letters and prefixing א prosthetic. In a few instances the reduplication is merely connected with the original word by Makkeph, e. g. יפהפיה *very beautiful*, פקדוקפה *wide opening*.

Nouns Affixing or Inserting a Liquid or Palatal.

§ 545. Quadrilaterals formed by affixing a liquid to the root for the most part take ל, e. g. ברזל *iron*, ברמל *garden*, צרמל *darkness*, חרצל *locust*, קרצל *ankle*, גבצל *corolla*; some take ן, e. g. גרזן *axe*, צפרן *finger-nail*. The liquid most frequently inserted is ר, e. g. שרצה *thought*, חרצב *band*, קרהם *axe*, שרביט *sceptre*; in the following instance we have an inserted ל, viz. גלמוד *solitary*. The two following are formed by affixing the palatal ך, viz. חרצך *treasury*, חרצך *Hadrach*. A few affix the sibilant ש, e. g. חלמיש *flint*, חרמש *sickle*, עבביש *spider*.

Nouns of Miscellaneous Forms.

§ 546. The derivation of the following quadrilaterals has not hitherto been satisfactorily ascertained, viz. Masc. גזבר *treasurer*, פתום *edict*, סטפסר *satrap*, עכבר *mouse*, עקרב *scorpion*, פרעש *flea*, ספיר *fin*. Fem. חרצת *hare*, חבצלת *meadow-saffron*.

MULTILITERALS.

§ 547. A few nouns occur consisting of five or more letters, and which are not formed by reduplicating the final syllable (see § 544): they are mostly Chaldaisms, and are employed, with but few exceptions, only by the later writers, e. g. ארומן *purple* (formed perhaps from the root רבם, with א prosthetic and ן affixed), אגרסל *basin* (א prosthetic and ר inserted), אדרכון *daric* (a Persian coin), אחשרפון *satrap*, אחשמן *mule*, פרשמן or פחשמן *copy*, צפרדע *frog* (supposed to be compounded of צפר and דע), שעטני *a kind of cloth*.

Compounds.

§ 548. Some Hebrew multiliterals are composed either of two nouns, of a verb and noun, or of a particle and noun; they consist for the most part of proper names: 1. of two nouns, e. g. אֲרִיאֵל *Ariel* (lion of God), גַּבְרִיאֵל *Gabriel* (man of God), אֲבִימֶלֶךְ *Abimelech* (father of a king), חֲצַרְמַוֶּתַּת *Hazarmaveth* (court of death), אֲזַמַּוֶּתַּת *Azmaveth* (might of death), צֶלֶמֶת *shadow of death*, שֵׁלֶהֶבֶת *fire-flame* (this word, which is commonly said to be of the Chaldee form שְׁמַעֵל, may be considered as compounded of אָשׁ, whose א is rejected by aphæresis (§ 76), and לֶהֶבֶת, פֶּתַיִם *food* (from פֶּתַח *bread* and בֵּן *food*); 2. of a verb and noun, e. g. יְהִזְקֶאל *Ezekiel* (God strengthens), הִזְקִיָּה *Hezekiah* (idem), יִשְׁמַעֵאל *Ishmael* (God hears), יִשְׁעִיָּה *Isaiah* (help, O God); 3. of a particle and noun, e. g. בְּלִיַּעַל *worthlessness* (without profit).

CHAPTER IX.

INFLECTIONS OF NOUNS.

FORMATION OF THE PLURAL.

§ 549. In Hebrew, as in most other languages, the *Plural number* (רְבִירִי פְּרָדִי) is distinguished from the *Singular* (רְבִירִי יְחִידִי) by a change of termination; and as its nouns are all either masculine or feminine (§ 493), there are but two different forms of the plural, one appropriated to each gender.

MASCULINE.

§ 550.. 1 The sign of the *Plural Masculine* of both nouns and adjectives is ם affixed to the singular form by means of the connecting vowel (י־), e. g. זָרַם *stranger* pl. זָרִים, גָּדוֹל *great* pl. גָּדוֹלִים. As the letter ם is the only essential part of the plural termination, the preceding י, which is merely the accompanying *mater lectionis* of the vowel of union, is in many instances omitted in writing, the quantity of the syllable remaining the same (§ 100. 1. note), e. g. יַמֵּינִים *sea-monsters* for יַמֵּינִים.

2. When the singular, as in patronymics and gentile nouns, ends in י (§ 515), the vowel of union (י-) is generally omitted altogether, e. g. יהודי *Jew* pl. יהודים for יהודיים; though sometimes the י is suffered to remain as an otiant even here, e. g. יהודיים *Esth.* 4: 7. 8: 7., כשדיים *Chaldeans*, *Ezek.* 23: 14. 2 *Chron.* 36: 17., ערבים *Arabs*, 2 *Chron.* 26: 7., פלשתיים *Philistines*, 1 *Chron.* 14: 10. Occasionally the final י of the singular becomes mobile, and takes the vowel of union; in which case it receives Daghes conservative on account of the preceding short vowel (§ 32), e. g. עבריים *Hebrews*, *Ex.* 3: 18., גשמים *Ethiopians*, *Amos* 9: 7.: but when י is mobile and preceded by a long vowel, the *mater lectionis* is generally omitted, e. g. גוים *nation* pl. גוים.

§ 551. In a few instances, which may be regarded as Chaldaisms, the cognate ך is adopted as the plural termination instead of ם, e. g. אחרים *others*, *Job* 31: 10. for אחרים; so אִיָּלִים *islands*, *Ezek.* 26: 18., חֶשֶׂן *wheat*, *Ezek.* 4: 9., יָמִים *days*, *Dan.* 12: 13., מִלִּין *words*, *Job* 18: 2., מַלְכִין *kings*, *Prov.* 31: 3.

§ 552. In some plurals the termination ם or ך is omitted, and only the vowel of union retained, as is generally the case in the verbs (§ 226), e. g. הַשְׁלֵשִׁי 2 *Sam.* 23: 8. for הַשְׁלֵשִׁים; so לְכָרִי 2 *Kings* 11: 4, 19., מִנִּי *Ps.* 45: 9., עֲמִי 2 *Sam.* 22: 44. *Ps.* 144: 2. *Lam.* 3: 14. To these may be added the much disputed word כְּאָרִי *Ps.* 22: 17., which according to some is to be taken as a part. plur. for כְּאָרִים from כָּרִי, the weak letter ך being changed into א; this supposition is favoured by the forms שְׂאֲמָרִים *Ezek.* 28: 24, 26. and שְׂאֲמָרִים 16: 57., although to agree with them completely the א should be quiescent.

§ 553. A greater anomaly consists in the change of י- into י- besides the omission of ם, e. g. יָדִי *Ezek.* 13: 18., זָרִי *Zech.* 14: 5., גִּבִּי *Amos* 7: 1., חֶלְדָּי *Jer.* 22: 14., דֹּרִי *Is.* 19: 9., חֲשֹׁפִי 20: 4. With these may be reckoned the plurals of preëminence, שְׁנֵי and אֲדִנִּי, the latter of which has (י) probably to distinguish it from אֲדִנִּי, the ordinary plural of אֲדֹנָי with the suffix of the first person. It may, nevertheless, be justly doubted whether the final י- and י- of all these instances are in reality anomalous plural terminations or pronominal suffixes. See Gesenius's *Lehrgebäude*, § 124, and Ewald's *Kritische Grammatik*, § 164.

FEMININE.

§ 554. The distinctive termination of the Plural Feminine is the feminine characteristic ת (§ 494. 2.) affixed to the singular by means of the connecting vowel (י), e. g. קוֹל *voice* pl. קוֹלוֹת, כֶּתֶף *shoulder*

pl. כְּתוּבוֹת. Since the termination וֹת designates not only the plural number, but also the feminine gender of that number, all nouns and adjectives which in the singular end in either of the feminine characteristics ה or ת, reject it in the plural as superfluous,* e. g. חֵכְמָה wisdom pl. חֲכָמוֹת, גְּדוּלָה great pl. גְּדוּלוֹת, אֵגֶרֶת letter pl. אִגְרוֹת, עֲמוֹנִיּוֹת Ammonitess pl. עֲמוֹנִיּוֹת; מַלְכוּת kingdom pl. מַלְכוּוֹת for מַלְכוֹת (the ו of nouns in ת, becoming mobile in the plural, is changed into ר, and receives Daghes on account of the preceding ט).

EXCEPTIONS.

§ 555. Although in the great majority of cases, the nouns of both genders take the terminations appropriated to them respectively, there are yet many masculines which form the plural in וֹת, as well as feminines which form it in ים-, while some nouns of each gender take alternately both ים- and וֹת. It must be observed, however, that the termination of the plural does not affect its gender, which remains the same as in the singular.

§ 556. The following masculine nouns form the plural by affixing וֹת, viz. אָב father pl. אֲבוֹת; so אוֹיֵב conjurer, אוֹצֵר treasure, אוֹת sign, אֶרְמוֹן palace, אֲשֶׁל cluster, אֶבֶן thumb, בּוֹר cistern, גַּג roof, גִּזְרֵל lot, גֹּדֶל goad, זָנָב tail, חֶזֶק breast, חֲזִיוֹן vision, חֶלֶם dream, חֶשֶׁבֶן reason, חֶמֶד hand-breadth, כִּסֵּא throne, לִיחַ tablet, לַיְלָה night, מִזְבֵּחַ altar, מִזְגָּג flesh-fork, מֶטֶר rain, מַעְשֵׁר tithe, מָקוֹם place, מַטֵּל staff, נֶאֱד wine-skin, נֵר lamp, עוֹר skin, עָפָר dust, עֵשֶׂב herb, צָבָא host, צִרְוֹר bundle, קוֹל voice, קִיר wall, קָרָב war, רֵיחַ wind, רֶחֶב street, שַׁרְשֻׁף chain, שֻׁלְחָן table, שֵׁם name, שׁוֹפָר trumpet, שֹׁט column, אַבְּסוֹס abyss.

§ 557. The following feminines form the plural in ים-, viz. אֶבֶן stone pl. אֲבָנִים; so אֲלֻמְנוֹת widowhood, גַּחְלֵת live coal, קַעֲקֵה cake, דְּבַרֶּה bee, דֵּת law, זָנוּת idolatry, זְמוּרָה branch, חֶשֶׂה wheat, חֶשֶׁכַּה darkness, יוֹנִיָּה dove, כָּד pail, כְּסָמָה spell, לִבְנָה brick, מֶלֶךְ word, נְמֶלֶח ant, מִשְׁמָר concubine, מִלְּגָשׁ concubine, מִשְׁתָּה flax, פֶּתֶח piece, שַׁעֲרָה barley, שִׁבְלֵת ear of corn, שִׁטָּה acacia, תְּאֵנָה fig-tree: בָּצִים eggs and נָשִׁים women are used only in the plural.

* An exception is found in the word אֶמְסוֹר, plur. אֶמְסוֹרוֹת Gen. 31:33. 2 Sam. 6:22. &c., where the final ו is retained, probably to distinguish it more completely from אֶמְסוֹת plur. A few nouns in אֶת and יֵת also retain the final ו, e. g. דֶּלֶת door pl. דֶּלֶתוֹת Ezek. 41:24., קֶשֶׁת bow pl. קֶשֶׁתוֹת; so חֲנִיתוֹת spears, Is. 2:4. Mic. 4:3., שְׁחִיתוֹת pits, Ps. 107:20. Lam. 4:20.

§ 558. The following form the plural in **ים** or **ות** indifferently, viz.

1. Masc. **ארי** or **אריה** *lion* pl. **אריים** or **אריות**; so **גב** *hackle*, **דור** *generation*, **היכל** *temple*, **זבח** *sacrifice*, **זכרון** *remembrance*, **זרוע** *arm*, **יום** *day*, **יער** *forest*, **כיור** *basin*, **לבב** *heart*, **מאור** *light*, **מבצר** *fortress*, **מגדל** *tower*, **מזרק** *dish*, **מכאוב** *pain*, **מעין** *fountain*, **משקב** *couch*, **משכן** *dwelling*, **נהר** *river*, **סף** *threshold*, **עון** *sin*, **עצם** *bone*, **עקב** *heel*, **פרץ** *breach*, **צנאר** *neck*, **קבר** *grave*, **קרום** *axe*, **שדה** *field*, **שיר** *song*, **תענוג** *pleasure*.
 2. Fem. **אמה** *tribe* pl. **אמים** or **אמות**; so **אגמה** *sheaf*, **אגשה** *cake of dried grapes*, **חנית** *spear*, **כתף** *shoulder*, **נעל** *shoe*, **פרסה** *hoof*, **שבוע** *week*, **שנה** *year*.
 3. Com. **חלון** *window* pl. **חלונים** or **חלונות**; so **הצר** *court*, **כבוד** *talent*, **כנף** *wing*, **מטה** *staff*, **סיר** *pot*, **עב** *cloud*, **עת** *time*, **פעם** *step*.

§ 559. This indecision of the language with regard to the gender of the plural we have purposely considered as an anomaly, and have presented accordingly all the instances in which it makes its appearance. For notwithstanding that rules might be given which would hold good to some extent, and that a ground of distinction might be affirmed to exist in the meanings of the two forms, which are sometimes found to differ more or less essentially, still the number of cases which, after all had been done, must necessarily be considered as exceptions, would render the attempt to reduce them to system far more perplexing than useful.* Indeed with regard to those names of things whose gender is not determined by their intrinsic qualities, but depends upon the light in which they present themselves to the mind, almost all nations differ more or less in their practice upon this point both from one another and among themselves.

§ 560. Some nouns, comprising both abstracts and concretes, are used only in the plural form, which indicates either protraction of time or space, or intensity of the idea they convey, e. g. **חיים** *life* (periods of life), **מים** *water* (waves), **פנים** *face* (features), **שמים** *heaven* (heavens, *superna*), **תחתיות** *hades* (*inferna*). Many abstracts appear in the plural form with a singular but intensive signification: some of these end in **ים**-, e. g. **אהבים** *loveliness*, **גאילים** *redemption*, **הדים** *love*, **זקנים** *old age*, **כפרים** *atonement*, **מלאים** *consecration*, **מצדנים** or **מצדנים** *delight*, **נעורים** *childhood*, **עלמים** *youth*, **רחמים** *compassion*, **שכלים** *bereavement*, **פליחים** *dismissal*, **תמרורים** *bitterness*; and others in **ות**,

* As a proof of the correctness of the above remark, we need only refer the reader to the signal manner in which Prof. Ewald has failed, after laying down a multitude of rules often contradictory and unsustained by facts, in adducing any satisfactory theory of the gender. See his *Kritische Grammatik*, §§ 173, 174.

e. g. בְּשׁוּחִית *security*, הוֹלָלוֹת *foolishness*, חֲכָמוֹת *wisdom*, מְדַלָּה *circumcision*, מַעֲדָנוֹת *delight*, עֲלָלוֹת *gleaning*, קִנְאָה *jealousy*, תוֹעֲפֹת *swiftness*, תְּהוֹפְלוֹת *guidance*. Add the *plurales excellentiæ*, or plurals used to signify preëminence, e. g. אֱלֹהִים *God*, אֲדֹנָי *Lord* (see § 553), בְּהֵמוֹת *hippopotamus*, &c.

§ 561. Others are employed in the singular with a plural signification; these are for the most part collectives, and consist of the generic names of animals, e. g. בָּקָר *cattle*, בָּנָה *children*, עוֹף *fowl*, עֲיִם *birds of prey*, צֹאן *sheep*, שׁוֹר *oxen*.

FORMATION OF THE DUAL.

§ 562. The *Dual* (רֵבִי זֶדְנִי) may be considered as a secondary and derivative form of the plural, made by giving the (.) of רַם- to the י which it before preceded, and inserting (.) in its stead, thus רַם-י. This termination may be affixed to masculine and feminine nouns ending in a perfect consonant, e. g. יָד *hand*, יָדַי *both hands*; נֶעַל *shoe*, נֶעְלַי *pair of shoes*; דֶּלֶת *door*, דֶּלְתַי *gate of two leaves*; and also to feminines ending in הַ, after hardening ה into ת, e. g. שֵׁפָה *lip*, שֵׁפְתַי *pair of lips*.

§ 563. This form is not employed in Hebrew as in Greek to denote the number *two* applied to any object: it signifies more properly a *pair*;* whence its use is restricted to,

1. The names of things which in nature are found existing in pairs, e. g. אָזְנַי *the ears*, אֲפִרַּי *the nostrils*, בְּרָכָי *the knees*, יָדַי *the hands*, יָרְכָי or יָרְכֵי *the hips*, כְּנָפַי *the wings*, מְתָנַי *the loins*, עֵינַי *the eyes*, רַגְלַי *the feet*, שִׁנָּי *the teeth* (i. e. the two rows), שֵׁפְתַי *the lips*. And hence the dual form is retained when even more than one pair is denoted, e. g. בְּרָעַי *the legs*, applied to quadrupeds, שֵׁשׁ כְּנָפַי *six pair of wings*, Is. 6:2., שִׁבְעָה עֵינַי *seven pair of eyes*, Zech. 3:9.; and also after the word כָּל *all, every*, e. g. כָּל-יָדַי וְכָל-בְּרָכָי *every pair of hands and every pair of knees*, Ezek. 7:17. 21:12.

2. The names of things made double by art, as דֶּלְתַי *gate of two leaves*, מֵאֲזֵנַי *pair of scales*, מִלְּקָחַי *pair of tongs*, יָדֵי *handmill* (consisting of a pair of stones), נֶעְלַי *pair of shoes*.

3. The dual is also occasionally employed as we use the word *couple*, in speaking of two things of a kind, whether belonging toge-

* On this account it is found in nouns only, and never in verbs.

ther in pairs or not, e. g. the numeral שְׁנַיִם, which in addition to its ordinary meaning, *two*, is used also to denote a *pair*, as in the phrase שְׁנַיִם שְׁנַיִם *in pairs*, Gen. 7:15.; מֵאָתָּה *a couple of hundred*. It is often applied to periods of time, e. g. יוֹמִים *a couple of days*, שָׁבָעִים *a couple of weeks*, עֶרְבֹן *twilight*, צֶהְרִים *midday* (combining the double light of morning and afternoon). The word עֲצִלְתָּיִם *slothfulness*, Eccl. 10:18., would appear at first sight to constitute an exception; but it may be considered as referring to the inactivity of *both hands*, an interpretation favoured by the latter clause of the verse cited. Comp. Prov. 19:24.

§ 564. 1. The names of double members of the body appear also with the feminine plural termination וֹת; this form, however, is rarely applied to the members of the natural body, but rather to factitious imitations of them, or by a figure of speech to inanimate objects supposed to bear to them some analogy, e. g. יָדַיִם *the hands*, יָדוֹת *artificial hands*; כַּפַּיִם *the hands*, כַּפּוֹת *handles*; קַרְנִיִּם *the horns*, קַרְנוֹת *horns of the altar*; כַּנְּפִיִּם *the wings*, כַּנְּפוֹת *extremities*; עֵינַיִם *the eyes*, עֵינוֹת *fountains*; עֶקֶב *heel*, עֶקְבוֹת *footsteps*.

2. In a very few instances the plural is used in the same signification as the dual, e. g. שְׁפָחוֹת *the lips*, Ps. 45:3. 59:8. Is. 59:3.; and on the other hand, the dual form occasionally appears with the figurative signification, e. g. יָדַיִם *sides*. In one or two instances the dual is superadded to the plural form, e. g. חוֹמָה *wall*, pl. חוֹמוֹת *walls*, du. חוֹמָתַיִם *the two walls* of Jerusalem (this form may be explained in another manner, viz. by supposing the ה of the singular to have been hardened into ת on the reception of the dual termination (§ 562), and Kamets replaced by Hholem); לִפְתָּה *tablet*, pl. לִפְתּוֹת *tablets*, du. לִפְתָּיִם *the two decks* of a ship.

Internal Changes of Nouns.

§ 565. We come now to consider the changes in form that nouns undergo, to indicate their various relations and modifications in the course of grammatical construction; and here we have to show, 1st, in what cases and from what causes they suffer a change; and, 2dly, what the changes are which they are subjected to.

1. With respect to the first subject of consideration, we find that changes take place, a. in singular nouns, when passing from the independent or *absolute* (Heb. מְבִרְוֹת *cut off, free*) into the *construct*

state, or state of being connected with another noun (Heb. סְמִיכּוּת *supported*); *b.* in singular nouns on receiving the plural termination, masc. יִם, fem. וֹת (§§ 550, 554); *c.* in plural nouns, when passing from the absolute into the construct state.

2. As regards the changes themselves, we find that they are confined almost exclusively to the mutable vowels: thus a long mutable vowel becomes shortened or rejected, a short one lengthened or rejected, and sometimes in consequence of a rejection a new syllable is formed. The only changes that take place in the consonants, besides the addition of יִם and וֹת to form the plural, are those of fem. sing. nouns ending in הַ, which in the construct is converted into ה־, and of masc. plur. nouns, which in the construct reject the final ׁ.

§ 566. It must here be remarked that all nouns do not suffer these changes, and that in those which are subjected to them they do not take place in precisely the same manner. It will therefore be necessary to treat separately of each of the cases above enumerated, showing what nouns undergo the changes referred to, and what those changes are. And here we find on examination that in each of the above cases, viz. in the formation, *a.* of the singular construct, *b.* of the plural absolute, and *c.* of the plural construct, the nouns may be divided into three classes, containing, 1. those which suffer no vowel-change; 2. those which suffer one vowel-change; and, 3. those which suffer two changes.

A. SINGULAR CONSTRUCT.

§ 567. The term *Construct* is applied to the condition of a noun which is followed and restricted by another, as compared with that of one not thus followed and restricted. As examples of the two states we may take the expressions, יָד *hand*, יָד יְהוָה *the hand of Jehovah*; in the latter of which the meaning of the word *hand* is not left unrestricted as in the former, but is qualified as being the hand of *Jehovah* and of no other. The closeness of this connection is shown moreover by a quick pronunciation of the first noun, in order to arrive sooner at the end of the whole compound expression. From this it results, that the noun in the construct shortens or rejects one of its vowels, or, if practicable, shortens one and rejects another; while the qualifying noun, which undergoes no restriction of its meaning, does not suffer any contraction of its form. And hence the relation of *possessor* and

possessed is exhibited in the Hebrew in a more philosophical manner than in the classical and other languages, where the qualifying noun is inflected to point out this relation, while that which is qualified remains unchanged.

§ 568. As the formation of the construct state consists in shortening or altogether rejecting one or more of the vowels of the absolute when practicable, it of necessity depends entirely upon the form of the word, and not upon its gender or signification, whether on entering this state it is to suffer any change or not, as also what change if any it shall undergo. In this respect all nouns may be divided into the following three classes, observing that those ending in ה־ change this termination into ה־, as already remarked (§ 565. 2.), besides slightly differing from other nouns, as will be seen, in the internal changes which they undergo.

1. Nouns which in forming the construct suffer no change, but retain the form of the absolute; those with ה־ merely changing the termination into ה־.

2. Nouns which suffer one change, viz. the shortening or rejection of a vowel; those in ה־ suffering a rejection.

3. Nouns which suffer two changes, viz. the shortening of one vowel and the rejection of another; those in ה־ undergoing both a rejection and the consequent formation of a new syllable.

First Class.

§ 569. I. The first division of the first class comprises,

a. All monosyllabic nouns with a long immutable vowel, i. e. one accompanied by a *mater lectionis*, e. g. אֹר light, יוֹם day; חֲמֹר he-ass, שָׁמַיִם leaven: סוֹס horse, רוּחַ wind; גְּבוּל limit, זְבוּל habitation: עִיר city, קִיר wall; בְּרִיל tin, גִּבּוֹר lord. As these nouns have but a single vowel, which can neither be shortened nor rejected (§ 100. 1.), the form of the construct must necessarily remain the same as that of the absolute. With them may be classed monosyllables with the vowel (ִ), which seldom suffer any change in the construct, e. g. בֶּן son, לֵב heart, עֵץ tree, שֵׁם name; * בְּאֵר well, זָאב wolf, כָּאֵב pain.

* Sometimes however, especially when followed by Makkeph, these nouns shorten their (ִ) into (ֶ), e. g. בֶּן 1 Sam. 20: 30, 31., also בֶּן Deut. 31: 23., לֵב Prov. 20: 5. 22: 15., שֵׁם Gen. 16: 15.

b. Monosyllables with a short vowel, which of course admits neither of contraction nor rejection (§ 103), e. g. גַּג *roof*, דָּל *poor*, הָר *mountain*, פֶּת *piece*; דְּבֶשׁ *honey*, מְעַט *a little*.

c. Dissyllables whose first syllable is short and mixed, and whose second is long and immutable, e. g. מִזְמוֹר *song*, מְכַשּׁוֹל *stumbling-block*; גִּבּוֹר *hero*, צִפּוֹר *sparrow*; מְלִבְדֶּשׁ *garment*, מְלָכּוּת *kingdom*; בְּכוֹר *early fruit*, הֵפֶז *heap*; מִבְּדִיל *division*, תּוֹלְמִיד *pupil*; אֲדִיר *mighty*, גָּבִיר *great*. Here the nature of both syllables forbids any contraction or rejection of the vowels (see §§ 100. 1., 103.); the same is the case when the last also is a short mixed syllable, e. g. בְּרִזָּל *iron*, אֶזֶן *aze*.

d. Dissyllables whose first syllable is simple, with either a long or short vowel, and whose second is short and mixed. These comprise all that class of nouns usually termed Cegholates, from the Ceghol which constitutes their ultimate vowel, except when changed into Pattahh through the influence of a final guttural (§ 501. 2.). In passing into the construct state they undergo no change in either syllable:—for none can take place in the second, since it is both short and mixed (§ 103): and the first does not admit of rejection, on account of the accent which accompanies it; and if long, it cannot be shortened, as it forms a simple syllable, e. g. מֶלֶךְ *king*, זֶרַע *seed*, יָטַר *boy*; סֵפֶר *book*, נִצָּח *splendour*; קֹדֶשׁ *holiness*, רֶמֶח *javelin*.*

II. All feminine nouns ending in הַ-תְּ, which being put into the state of construction change their termination into תְּ-, e. g. שִׁפְחוֹת *maid-servant* constr. שִׁפְחוֹת. The reason of this peculiarity appears to be, that the final long vowel offers a hindrance to that close connection of the two nouns which is the peculiar characteristic of the construct state: on this account the (,) is shortened into (.) ; and as הַ cannot end a mixed syllable, it is hardened into its cognate ר

* Except שִׁגְרָה *fetus* constr. שִׁגְרָה, Deut. 7: 13. 28: 4, 18, 51., נִבְטָה *planico* nstr. נִבְטָה, נִבְטָה *vanity* constr. נִבְטָה Eccl. 1: 2. 12: 1., שִׁבְעָה *seven* constr. שִׁבְעָה, זֶרַע *seed* constr. once זֶרַע Num. 11: 7., חֲדָר *chamber* constr. חֲדָר; also dissyllables עֵל and לֵי mobile, which in the construct incline to rest in their homogeneous vowels, e. g. אֲנִי *nothingness* constr. אֲנִי, מוֹת *death* constr. מוֹת, מִדָּת *midst* constr. מִדָּת, חֲטָא *naught* constr. חֲטָא, בֵּית *house* constr. בֵּית, בֵּית *valley* constr. בֵּית, לַיִל *night* constr. לַיִל.

† Nouns ending in הַ-תְּ, which are masculine, do not harden the final הַ; this being a radical, and therefore remaining unchanged: but they lengthen (,) into (.) contrary to the principle of the construct, thus מִקְנָה *possession* constr. מִקְנָה, שָׂדֶה *field* constr. שָׂדֶה. The cause of this seems to be, that the close connection between the two nouns attracts the tone of the former more strongly towards the latter, and thus lengthens the syllable which it accompanies.

(§ 78. 2. d.). The following are the nouns which constitute the second division :

a. Feminine dissyllables ending in ה־ whose first vowel is long and immutable, e. g. צוֹרָא dirt constr. צוֹרָא, so קוֹמָה height, שׁוֹמָה storm, בְּשׂוֹרָה good news ; מָרָה mare, אֲגִידָה or אֲנִידָה band, מְלִיכָה kingdom ; שִׁירָה song, נִינִיָּה lyric. Among these may be included feminine nouns formed from the preterite of verbs עָרַ, e. g. בָּמָה high place, קָמָה standing corn, whose first vowel is retained as supplying the place of the rejected ך.

b. Feminines in ה־, whose first syllable is short and mixed, whether ending in a vowelless letter, e. g. אִמְרָה speech constr. אִמְרָה, so שְׂמִלָּה garment ; חֲרָה scorn, עֲרָה nakedness ; נַעֲרָה maiden, עֲוִלָּה unrighteousness ; חֲכָמָה wisdom, עֲרָמָה cunning ; חֲפָזָה liberty, טְמָאָה impurity : or in a letter with Daghesch, e. g. חֲרָה terror constr. חֲרָה ; so נִיָּה impurity, מְגִלָּה roll, תְּהִלָּה praise ; מִכָּה smiting, מִסָּה temptation ; חֲקָה law, סִכָּה tent.

c. Feminine trisyllables in ה־ whose first syllable is short and mixed, and whose second is long and simple, e. g. מְהִיכָה overthrow constr. מְהִיכָה, so מְהִיכָה ruin ; בְּבִירָה early fig, חֲבִירָה wound ; בְּקָרָה care, בְּקָשָׁה request.*

Second Class.

§ 570. I. The second class comprises all nouns which in forming the construct either shorten or reject a vowel : the contraction takes place only in the ultimate, and the rejection only in the penultimate.

1. Those in which a vowel is shortened are :

a. Monosyllables with the long vowel (ִ), which being mutable (§ 100. 2.) is shortened into (ֶ) on account of the quickness of pronunciation proper to nouns in the construct state, caused by the hastening onward of the voice, in order to arrive at the qualifying noun, e. g. דִּג fish constr. דִּג, so דָּם blood, זָר stranger, יָד hand, רָשׁ poor ; זָמַן time constr. זָמַן, so כָּתָב writing, יָקָר honour.

* Many nouns, however, which end in ה־, change each (ִ) into its modification (ֶ), e. g. מְלִיכָה kingdom constr. מְלִיכָה, so מְלִיכָה war, מְשָׁלָה dominion, מְרִיבָה chariot, &c. ; and מִשְׁפָּחָה species constr. מִשְׁפָּחָה, where (ֶ) is taken instead of (ִ) on account of the strong guttural ח (§ 84. 1.).

† Except עָב cloud, whose long vowel accompanying a weak guttural is occasionally found unchanged in the construct, e. g. עָבַל Is. 13: 4. Ezek. 41: 25. Prov. 16: 15.

Paradigm of the Singular Construct.

FIRST CLASS.

NO. I.

D.		C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.
מֶלֶךְ	מֶלֶךְ :	מֶזְמוֹר	מֶזְמוֹר :	בֵּג	בֵּג :	אוֹר	אוֹר :
סֶפֶר	סֶפֶר :	מִלְבוּשׁ	מִלְבוּשׁ :	דָּר	דָּר :	סוּס	סוּס :
קֹדֶשׁ	קֹדֶשׁ :	מִבְדִּיל	מִבְדִּיל :	מַעַט	מַעַט :	עֵיר	עֵיר :

NO. II.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מִכְשֶׁלַח	מִכְשֶׁלַח :	אִמְרָה	אִמְרָה :	צוּרָה	צוּרָה :
בִּפְרוּחַ	בִּפְרוּחַ :	מִגְלַח	מִגְלַח :	סוּסִית	סוּסִית :
בִּקְשָׁה	בִּקְשָׁה :	מִפָּה	מִפָּה :	שִׁירָה	שִׁירָה :

SECOND CLASS.

NO. I.

E.		D.		C.		B.		A.
Const.	Abs.	Const.	Abs.	Const.	Abs.	Const.	Abs.	Const. Abs.
זָמַן	זָמַן :	זָמַן	זָמַן :	מִקְדֵּשׁ	מִקְדֵּשׁ :	אוֹצֵר	אוֹצֵר :	דָּג
שָׁבוּן	שָׁבוּן :	נָגִיד	נָגִיד :	אֶפֶר	אֶפֶר :	עֵיגֵב	עֵיגֵב :	יָד
עֲצָבוֹן	עֲצָבוֹן :	מִלִּיץ	מִלִּיץ :	מִשְׁאֵחַ	מִשְׁאֵחַ :	הִיכָל	הִיכָל :	זֶמֶן

NO. II.

B.		A.	
Const.	Abs.	Const.	Abs.
תוֹעֵבָה	תוֹעֵבָה :	שֹׁנֵה	שֹׁנֵה :
שׁוֹמֵמָה	שׁוֹמֵמָה :	שֹׁפֵחַ	שֹׁפֵחַ :
מוֹעֵצָה	מוֹעֵצָה :	דֹּעָה	דֹּעָה :

THIRD CLASS.

NO. II.

NO. I.

Const.	Abs.	Const.	Abs.
בְּרָכָה	בְּרָכָה :	בִּשְׁוֹר	בִּשְׁוֹר :
גִּשְׁחָה	גִּשְׁחָה :	זָקֵן	זָקֵן :
בְּרָמָה	בְּרָמָה :	לָבֵב	לָבֵב :

B. PLURAL ABSOLUTE.

§ 574. The affixing of the plural terminations masc. **ִים**, fem. **ִות**, gives rise to certain changes in the vowels of nouns, similar in principle to those which occur in forming the singular construct; for, as the close connection of a noun in the construct with that which follows it causes the hurrying over of the voice to arrive at the principal accent of the compound term, which is that of the last word,—so in forming the plural, the addition of a syllable which must always receive the accent (§ 55. 1.) carries the tone forward, and this necessarily gives rise to changes in the vowels (§ 103. 1.). But although the producing causes are similar in the two cases, the effects are not always the same. This arises from the fact, that the plural terminations of both genders are asyllabic, and give their vowel to the final letter of the singular, whose ultimate vowel if long is retained, e. g. **דָּם** *blood*, **יָד** *hand*, **דָּבָר** *word*, plur. **דְּמַיִם**, **יָדַיִם**, **דְּבָרַיִם**;^{*} or if short, must be lengthened to form a simple syllable, the accent being already occupied by the termination, e. g. **הָר** *mountain*, **מֶלֶךְ** *king*, plur. **הָרַיִם**, **מְלָכִים**. In the singular construct, on the contrary, where no such necessity exists, the vowel-change consists in shortening. But this distinction extends only to the change of one vowel into another; for the causes which effect the retention of the absolute form or the total rejection of a vowel in the formation of the singular construct, operate also in that of the plural absolute: thus, immutable vowels remain, e. g. **סוּסִים** *horse*, **קוֹל** *voice*, **מְלִבְדִּישׁ** *clothes*, plur. **סוּסִים**, **קוֹלוֹת**, **סוּסִים**, **קוֹלוֹת**; while others are rejected, e. g. **מָקוֹם** *place*, **פֶּקִיד** *overseer*, **מַלְאָךְ** *interpreter*, plur. **מְקוֹמוֹת**, **פְּקִידִים**, **מְלִיצִים**. These are the principal rules to be observed in forming the plural absolute; and according as they severally apply, nouns may be divided into the three following classes:

1. Those which undergo no change whatever on receiving either of the terminations **ִים** or **ִות**.
2. Those which reject a vowel.
3. Those which reject one vowel, and change another.

* Except **גִּמְלָה** *camel*, which in the plural shortens the (ִ) of the second radical into (ְ), and consequently inserts Daghash in the third, thus **גִּמְלִים**.

Second Class.

§ 576. To the second class, comprising nouns which reject a vowel in forming the plural, belong those in *d* and *e* of the second class Singular Construct, and all those of the first division of the third class, including some of the exceptions in the note to *b*.

1. Those in *d* of the second class reject the first vowel, as in the singular construct (see § 570. 2.), e. g. מְקוֹמֹת, גְּדוֹלִים, אֲדוֹנִים; נְדִיבִים, נְגִידִים, מְלִיצִים; עֲצוּמִים.

2. Those in *e* reject the second vowel, as in the singular construct, e. g. מְגִדִּים; מְגִדֹּת, מְגִדִּים; מְגִדֹּת, מְגִדִּים.

3. Those of Class III. Div. I. reject the first vowel, e. g. דְּבָרִים, עֲנָבִים, לִבְבוֹת; מְכַנִּים, מְכַנִּים, מְכַנִּים; *חֲכָמִים, חֲכָמִים; as also those in the note to *b*, e. g. גְּדִלּוֹת, כְּתָמוֹת; the plural of חֲמֹשׁ however is חֲמִשִּׁים.

Third Class.

§ 577. The third class comprises nouns which in forming the plural lengthen one vowel, and reject another, viz. those included in *d* of Class I. Div. I., termed Cegholates, and those in *b* of Class I. Div. II. whose first syllable ends in a vowelless letter.

1. Those of the Cegholates which have for their ultimate vowel either (ִ) or (ֵ), can retain it only so long as the last syllable remains mixed, which is always the case in the singular, both absolute and construct; but on the reception of one of the plural terminations יִם or וֹת, each of which gives a vowel to the last radical, the syllable containing the short vowel in question, now become the penult, must be made simple; and as the accent is necessarily given to the ultimate (§ 56. 1.), this can be accomplished only by lengthening its vowel, which in general is done by taking for the short (ִ) or (ֵ) the first long vowel (ִ) (§ 102. 2. *b*.), at the same time rejecting the first vowel by § 103. 1., e. g. מְכַנִּים, מְכַנִּים, מְכַנִּים, pl. מְכַנִּים, מְכַנִּים, מְכַנִּים, pl. מְכַנִּים, מְכַנִּים, מְכַנִּים, pl. מְכַנִּים, מְכַנִּים, מְכַנִּים.

* Except מְכַנִּים pl. מְכַנִּים.

† The plural of מְכַנִּים forms an exception: when alone, it retains its first vowel *ō* shortened into *ō*, thus מְכַנִּים (*kōdashim*); which, on the reception of the definite article or a preposition, is replaced by the compound Sh'wa (ְ), thus מְכַנִּים, מְכַנִּים. Add also the following exceptions, מְכַנִּים pl. מְכַנִּים, מְכַנִּים pl. מְכַנִּים, מְכַנִּים du. מְכַנִּים; and also the dissyllables, מְכַנִּים pl. מְכַנִּים, מְכַנִּים pl. מְכַנִּים.

2. The feminine nouns in *b* of the second division of the first class take the same form in the plural, with the exception of the termination, as the preceding, e. g. אִמְרוֹת, חֲרָפוֹת, שְׂמֵלוֹת, שְׂפָחוֹת.

§ 578. This division of the nouns according to their modes of forming the plural absolute, which are regulated entirely by the laws of euphony, will enable the learner to understand them as they appear in the paradigm, and to form for himself the plural of almost every noun in the language.

Paradigm of the Plural Absolute.

FIRST CLASS.

4.		3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
דְּגִים	דָּג	מְזֻמְרוֹרִים	מְזֻמְרוֹר	בְּגָדוֹת	בֶּגֶד	אוֹרֹת	אוֹר
יָדִים	יָד	מְלַבְּבוֹשִׁים	מְלַבְּבוֹשׁ	הַלָּלִים	הֶלֶל	שִׁירִים	שִׁיר
פְּתָבִים	פְּתָב	אֲדִירִים	אֲדִיר	עֲמִים	עַם	גִּידִים	גִּיד

7.		6.		5.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
צִוְאוֹת	צִוְאוֹה	מְקַדְּשִׁים	מְקַדֵּשׁ	אוֹצְרוֹת	אוֹצֵר
שִׁירֹת	שִׁירָה	מְשַׁכְּנֹת	מְשַׁכֵּן	כּוֹמְצִים	כּוֹמֵץ
מַפּוֹת	מַכָּה	כְּפָרִים	כֶּפֶר	הִדְּכָלִים	הִדְּכָל

SECOND CLASS.

3.		2.		1.	
Plur.	Sing.	Plur.	Sing.	Plur.	Sing.
דְּבָרִים	דְּבָר	גְּלִילוֹתִים	גְּלִילוֹן	אֲחוֹנִים	אֲחוֹן
זְקָנִים	זָקֵן	חֲדִיוֹנוֹת	חֲדִיוֹן	עֲצוּמִים	עֲצוּם
לִבָּבוֹת	לִבָּב	צִוְרוֹתִים	צִוְרוֹן	מְלִיצִים	מְלִיצָן

THIRD CLASS.

2.		1.	
Plur.	Sing.	Plur.	Sing.
אִמְרוֹת	אִמְרָה	מְלָכִים	מֶלֶךְ
שְׂפָחוֹת	שְׂפָחָה	סְפָרִים	סֵפֶר
נְעֻרוֹת	נְעֻרָה	בָּקָרִים	בָּקָר

C. PLURAL CONSTRUCT.

§ 579. When a noun in the plural number is put in the *state of construction* (§ 565), it undergoes as in the singular some changes from the absolute form, the principal of which consists in rejecting the ׀ of the masculine termination ׀ִי, and changing its (.) into (.), e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *the horses of Pharaoh*. This change appears to be effected as follows: the long mixed syllable ׀ִי opposes or rather prevents that intimate connection of the two nouns which is the distinguishing feature of the construct state; and after the consequent rejection of ׀, the remaining יִ is changed into יְ, that it may not be confounded with the pronominal suffix of the first person singular (§ 123). The consonant of the feminine termination וִי, which is a soft lingual, seems not so strongly to oppose the required connection, and is therefore suffered to retain its place in the construct, e. g. אֲרוֹרוֹת *lights*, אֲרוֹרוֹת הַשָּׁמַיִם *the lights of heaven*. Besides the rejection of the consonant of the masculine termination, the plural number of each gender in forming the construct undergoes vowel-changes analogous to those of the singular, and from the same causes (see § 567). It should be remarked, that the dual in construction assumes the same form as the plural. Plural nouns may then be divided, according to their manner of forming the construct, into the three following classes, viz.:

1. Those which deviate from the absolute form in the termination only.
2. Those which reject the penultimate vowel.
3. Those which in addition form a new syllable.

First Class.

§ 580. To the first class belong :

a. Dissyllabic plurals whose penult is long and immutable, e. g. *Masc.* סוּסִי, אֲדוֹנִי, חֲמוּרִי, גְּבִירִי. *Fem.* סוּסוֹת, צִיאוֹת, מְקוֹמוֹת, שִׁירוֹת.

b. Dissyllables whose penult is short and mixed, e. g. *Masc.* גְּנֵי, דָּלִי, חֲקִי, עֲמִי, נָלִי. *Fem.* מְקַלּוֹת, לְבוֹת.

c. Trisyllables whose antepenult is short and mixed, and whose penult is long and immutable, e. g. *Masc.* מְחֲמוּרִי, גְּבוּרִי, מְלֻבָּשִׁי, בְּבוּרִי. *Fem.* זְכוּרֹת, בְּבוּרֹת.

Second Class.

§ 581. To the second class belong :

a. Dissyllables whose first syllable consists of a single consonant and a rejectible vowel, e. g. *Masc.* דָּרִי, דָּמִי, שָׁנִי. *Fem.* שְׂמֹרֶת, שְׂדֵרֶת.*

b. Trisyllables whose antepenult is immutable whether long or short, and whose penult is mutable, e. g. *Masc.* נָכְרִי, מְקַדְּשִׁי, כּוֹכְבִּי. *Fem.* רִיבְנוֹת, אֲוִצְרוֹת.

Third Class.

§ 582. To the third class belong the plurals of both genders whose penult is a simple syllable, consisting of two consonants and a mutable vowel. In forming the construct this latter is rejected, and to prevent the concurrence of two vowelless letters at the beginning of a word, the first consonant takes a short vowel (§ 103. 4.), e. g. דְּבָרִים constr. דְּבָרִי = דְּבָרִי, צִדְקוֹת constr. צִדְקוֹת = צִדְקוֹת. It matters little which of the short vowels is taken to form this new syllable, and accordingly we find them all employed in turn; still the original vowel has some influence in deciding the one to be adopted, thus :

a. Those whose first radical has *e* in the singular take either *e* or more commonly one of its modifications *i* or *ā* (§ 103. 4.), e. g. *Masc.* קָבֵר, קְבָרִים, קְבָרִי, מֶלֶךְ, מְלָכִים, מְלָכִי, חֶלֶק, חֲלָקִים, חֲלָקִי. *Fem.* שְׂמֹלֶת, שְׂמֹלֹת, מְלָכֹת, מְלָכוֹת, עֲגֻלֹת, עֲגֻלוֹת.

b. Those whose first radical has *o* in the singular generally take *o* or its modification *u* (§ 101. 3.). e. g. בָּקָר, בְּקָרִים, בְּקָרִי, קֶמֶץ, קִמְצִים, קִמְצִי.

§ 583. The above are the leading rules for the formation of the plural construct from the absolute. In these there is nothing arbitrary, nothing for which a reason cannot be given; indeed they all depend on the application of a few simple principles, by mastering which the learner will be enabled at once and without difficulty to form the plural construct of almost every noun from the absolute.

* We must except dissyllables from an *עו* or *עִי* root, e. g. שָׁטִי, שָׁטִים, עָרִים, עָרִי; or from an *על* root, e. g. חָרִים, חָרִי, שָׁרִים, שָׁרִי.

Paradigm of the Plural Construct.

FIRST CLASS.

Masculine.

C.		B.		A.	
Const.	Abs.	Const.	Abs.	Const.	Abs.
מְזֻמְּרִים	מְזֻמְּרִים :	הַלֵּי	הַלִּים :	סוּסֵי	סוּסִים
מְלֻבָּשִׁים	מְלֻבָּשִׁים :	עַמִּי	עַמִּים :	אֲדוֹנֵי	אֲדוֹנִים
אֲדִירֵי	אֲדִירִים :	חֲקֵי	חֲקִים :	בְּבִירֵי	בְּבִירִים

Feminine.

זָכְרֹנוֹת	זָכְרֹנוֹת :	בָּנוֹת	בָּנוֹת :	סוֹסוֹת	סוֹסוֹת
חֲזִינוֹת	חֲזִינוֹת :	מְקֻלוֹת	מְקֻלוֹת :	שִׁירוֹת	שִׁירוֹת
בְּלִינוֹת	בְּלִינוֹת :	לְבוֹת	לְבוֹת :	מְקֻמוֹת	מְקֻמוֹת

SECOND CLASS.

Masculine.

B.		A.	
Abs.	Constr.	Abs.	Constr.
פּוֹכְבֵי	פּוֹכְבִּים :	דְּגֵי	דְּגִים
מְקוֹדְשֵׁי	מְקוֹדְשִׁים :	שָׁנֵי	שָׁנִים
כְּפָרֵי	כְּפָרִים :	דָּמֵי	דָּמִים

Feminine.

אוֹצְרוֹת	אוֹצְרוֹת :	שָׂרוֹת	שָׂרוֹת
מִנְלָכוֹת	מִנְלָכוֹת :	שְׂמוֹת	שְׂמוֹת
בִּקְשׁוֹת	בִּקְשׁוֹת :	מֵאוֹת	מֵאוֹת

THIRD CLASS.

Masculine.

B.		A.	
Const.	Abs.	Const.	Abs.
בְּקָרֵי	בְּקָרִים :	דְּבָרֵי	דְּבָרִים
חֲדָשִׁי	חֲדָשִׁים :	מַלְכֵי	מַלְכִּים
רִמְצֵי	רִמְצִים :	חֲלָקֵי	חֲלָקִים

Feminine.

צִדְקוֹת	צִדְקוֹת
מְלָכוֹת	מְלָכוֹת
עֲגָלוֹת	עֲגָלוֹת

CHAPTER X.

NOUNS WITH PRONOMINAL SUFFIXES.

§ 584. THE Hebrew nouns as well as verbs receive the fragmentary pronouns, which are added to them in the genitive case, e. g. שׁוֹר *ox*, שׁוֹרִי *ox of me*, or *my ox*, שׁוֹרְךָ *ox of thee (m.)*, or *thy ox*, &c. This use of the suffixes has already been shown in the chapter on Personal Pronouns (§ 123). We have now therefore to exhibit, 1st, the manner in which they are affixed to nouns singular and plural; and 2dly, the influence which their addition exercises on the vowels of nouns.

§ 585. Here also, as in the verbs, it becomes requisite to make a distinction between those suffixes which are preceded by a vowel of union and those which are not, and also between the forms of nouns receiving them, whether terminating in a consonant or in a vowel.

§ 586. With regard to the first particular, we find that suffixes consisting of or commencing with a vowel, as those of the first pers. sing. י, and of the third pers. sing. masc. ך and fem. ם, are joined immediately to nouns without an assistant vowel. To these must be added the suffix of the sec. pers. masc. sing. ך, which receives the accent when the noun does not end in a vowel (§ 58. 3.), and those of the second pers. plur. masc. ךם and fem. ךן, which are always accompanied by the accent (§ 58. 1.); in these cases the tone is thrown too forcibly on the suffix, to suffer it to be preceded by another vowel. Of the remaining suffixes those of the sec. pers. fem. sing. ך and the first pers. plur. ך are preceded by the connecting vowel (ְ), and those of the third pers. plur. masc. ך and fem. ך by (וְ).

§ 587. As to the forms of nouns, a distinction must be made between those of the singular and those of the plural. The reason of which is, that nouns receiving suffixes are always to be regarded as in the construct state, in which they really are, the expression *my house* being equivalent to *the house of me*.

1. Singular nouns of each gender when taking a pronominal suffix end generally as in the construct in a consonant, e. g. m. סוֹס horse constr. סוֹסִי, f. סוֹסָה mare constr. סוֹסֶתָה. To these therefore the assyllabic suffixes are added by means of a connecting vowel, thus m. סוֹסֶתָהּ, f. סוֹסֶתָהּ.

2. *a.* Masculine plural nouns, which in the construct constantly end in ־ (§ 579), receive every suffix without a vowel of union, whose place is supplied by the termination itself, thus סוסים , סוסיהם , סוסיהי . The conjunction of the masc. plur. termination ־ (*e*) and the affixed pronoun of the first pers. masc. sing. ־ (*i*) produces the diphthong ־ (*ai*),* e. g. סוסים *my horses*. The same change of termination takes place on the reception of the suffix of the sec. pers. fem. sing. ־ : this added to the plural construct would form the ending ־־ (thus סוסיה־), to distinguish which in pronunciation from the singular ־ (thus סוסיה־), the final ־ takes its corresponding vowel (.), thus סוסיה־ ; and to make the distinction more obvious, (.) is changed as in the first person into (.), thus סוסיה־ . Again, on the addition of the suffix of the third pers. masc. sing. ־ , which as a consonant would be expressed by the vowel termination of the plural construct ־ , the intervening ־ , in order to become distinctly audible, takes, as before the suffix ־ , its homogeneous vowel (.), thus סוסיה־ , which then becoming changed into ־ , thus סוסיה־ , is contracted into ־־ , thus סוסיה־ *sūsāḥ*. Before the suffixes of the sec. pers. masc. sing. ־ and third pers. fem. sing. ־ , the terminating ־ of the noun is for distinction's sake shortened into ־ , thus סוסיה־ , סוסיה־ . Before all the plural suffixes the terminating ־ remains unchanged, thus סוסיהם , סוסיהי .

b. To the feminine plural the suffixes are added in a different manner; for since the consonantal termination ־ of the absolute is retained in the construct (§ 579), it is always necessary to insert a connecting vowel, in order to prevent the occurrence of a long mixed syllable in the middle of a word (§ 185). For this purpose are employed the same vowels as those which precede the suffixes to the masculine; so that, while the appearance is in both cases precisely similar, what in the latter constitute the termination of the construct or its contraction, are in the former mere vowels of union.

§ 588. The following table, showing the forms assumed by the suffixes when added to nouns of both genders, will prevent the necessity for further explanation.

* In the construct of certain nouns we have an instance of the opposite change of *ai* into *e*, thus בָּיִת constr. בֵּית , עֵץ constr. עֵיץ , &c. (§ 569. *d. note.*).

Table of Pronominal Suffixes of Nouns.

For Plural Nouns.

For Singular Nouns.

SINGULAR.				
	י	י	c.	1.
	יָהּ	כָּהּ	הּ	M. } 2.
יְכִי	יָהּ	כִּי	הּ	F. }
יְהִי	יִי	הִי	הּ	M. } 3.
	יָהּ	הָהּ	הּ	F. }
PLURAL.				
	יֵנּוּ	מֵי	נֵי	c. 1.
	יָכֶם		כֶּם	M. } 2.
	יָכֶן		כָּנָה	F. }
יִמּוֹ	יָהֶם	מֵי	הֶם	M. } 3.
	יָכֶן	נֵי	כָּנָה	F. }

§ 589. The changes produced in the forms of nouns by the addition of the pronominal suffixes, are similar as regards the rejection of vowels to those which take place in forming the plural number: that is, nouns which do not contain a mutable vowel suffer no internal change, e. g. סֵדִים plur. סִדְיָם, suff. סִדְיִי, סִדְיִי; while those which have a rejectible one take Sh'wa in its stead, e. g. אֲדָרֶךְ plur. אֲדָרִים, suff. אֲדָרִי, אֲדָרִי.

§ 590. There remains, however, a distinction to be noted, as respects the lengthening or shortening of original vowels, between those suffixes which are immediately connected with the noun, and those which consist of a vowel, or are added by means of one.

1. The suffixes of the second and third pers. plur. כֶּם, כֶּן, הֶם, הֵן, which invariably receive the accent (§ 58. 1.), whence they are termed *grave*, are not preceded by a vowel of union (see above, § 586). Hence nouns to which they are added retain in both numbers the form of the construct state (§ 587). e. g. דְּבַר, constr. sing. דְּבַר, suff. דְּבַרְכֶם, דְּבַרְהֶם; constr. pl. דְּבַרֵּי, suff. דְּבַרְיָכֶם, דְּבַרְיָהֶם.

2. The remaining suffixes, which in contradistinction to the above are called *light*, are always preceded by a simple syllable formed by means either of their own vowel or of the vowel of union. And hence nouns receiving them take in both numbers the form of the plural absolute (§ 574), e. g. דָּבָר, plur. דְּבָרִים, suff. דְּבָרֵי. The suffix of the sec. pers. masc. sing. הָ likewise, although added to singular nouns without a vowel of union, and taking the accent, does not cause the ultimate vowel of the noun to be shortened; since the accent in this case is not so forcibly drawn towards the end of the word, as when the latter receives one of the grave suffixes, or is in construction with another noun. To avoid the formation of a long mixed syllable in the middle of a word, the ultimate vowel, if (,), takes Methegh (§ 63. 2.), thus דְּבָרָהּ *d'bhār'chá*.

§ 591. 1. Nouns ending in the mutable vowel () shorten it into () on receiving a syllabic suffix, e. g. בֵּן, בָּנָה, אֵיב; and on receiving an asyllabic light suffix reject it altogether, e. g. בְּנִי, בָּנִי; אֵיבִי, אֵיבָהּ.

2. *a.* Cegholate nouns in the singular on receiving a suffix, reject the second vowel (§ 103. 2. *a.*), and either retain the first, e. g. נָגַד, נָגְדִי; הָבִיל, הָבִילִי; or shorten it, e. g. מָלַךְ, מָלְכִי; קָבַר, קָבְרִי; חָלַק, חָלְקִי; סָפַר, סָפְרִי; קָדַשׁ, קָדְשִׁי.

b. In the plural, the *light* suffixes are added to the absolute form, e. g. מָלְכֵי, קָבְרֵי; and the *grave* to the construct, e. g. מְלָכֵיכֶם, קְבֻרֵיכֶם.

3. Nouns ending in הָ reject the final ה on receiving a pronominal suffix (see § 489), e. g. מְקַנֶּה, מְקַנֵּי; מְקַנָּה, מְקַנָּי.

§ 592. In addition to the preceding paradigm, which exhibits the suffixes alone, we here present one showing the mode of their connection with nouns of both genders and numbers. For this purpose we have selected the nouns סוּס *horse*, סוּסָה *mare*, which suffer no internal change.

Paradigm of Nouns with Suffixes.

FEMININE.		MASCULINE.			
Plur.	Sing.	Plur.	Sing.		
		Singular.			
סִסְוֹתַי	סִסְוֹתַי	סִסְוִי	סִסְוִי	C.	1.
סִסְוֹתַיָּה	סִסְוֹתַיָּה	סִסְוִיָּה	סִסְוִיָּה	M.	} 2.
סִסְוֹתַיָּהּ	סִסְוֹתַיָּהּ	סִסְוִיָּהּ	סִסְוִיָּהּ	F.	
סִסְוֹתַיִר	סִסְוֹתַיִר	סִסְוִיר	סִסְוִיר	M.	} 3.
סִסְוֹתַיִרָה	סִסְוֹתַיִרָה	סִסְוִירָה	סִסְוִירָה	F.	
		Plural.			
סִסְוֹתַיִנִי	סִסְוֹתַיִנִי	סִסְוִינִי	סִסְוִינִי	C.	1.
סִסְוֹתַיִכֶם	סִסְוֹתַיִכֶם	סִסְוִיכֶם	סִסְוִיכֶם	M.	} 2.
סִסְוֹתַיִכֶן	סִסְוֹתַיִכֶן	סִסְוִיכֶן	סִסְוִיכֶן	F.	
סִסְוֹתַיִהֶם	סִסְוֹתַיִהֶם	סִסְוִיהֶם	סִסְוִיהֶם	M.	} 3.
סִסְוֹתַיִהֶן	סִסְוֹתַיִהֶן	סִסְוִיהֶן	סִסְוִיהֶן	F.	

REMARKS ON THE SUFFIXES OF NOUNS.

Singular Nouns.

§ 593. The suffix of the sec. pers. masc. sing. הָ is commonly added without a vowel of union, thus דְּבַרְהָ (§ 590. 2.); but when the word is in pause, the accent is placed immediately before the suffix, which has the effect of changing the preceding () into (,) (§ 107. 3.), e. g. דְּבַרְהָ, דְּבַרְהָהּ. In a few instances this suffix receives הַ paragogic, e. g. יְדֻכָּה Ex. 13 : 16., שְׁמֻכָּה Jer. 29 : 25. In pause we find כָּה, e. g. כְּפָכָה Ps. 139 : 5.; and once fem. מִלְאֲכָה Nah. 2 : 14. for מִלְאֲכָהּ. A י appears inserted between the noun and suffix, viz. הַחֲלִיָּה Ps. 9 : 15.

§ 594. 1. The suffix of the third pers. masc. sing. is sometimes written הִ instead of הָ, e. g. בְּעִירָהּ Ex. 22 : 24., כְּסֻדָּהּ v. 26., בְּרֵעָהּ 32 : 17.; these the K'ri corrects, but not the following, viz. אֲהֵלָהּ Gen. 12 : 8., כְּלָהּ Jer. 2 : 21. Ezek. 11 : 15. 20 : 40., לְחֹהּ Deut. 34 : 7., שִׁירָהּ Ps. 42 : 9.

2. The Mappik of the suffix of the third pers. fem. sing. is occasionally omitted, and Raphe placed above הַ (§ 45), e. g. וְשִׁעְרָהּ Lev. 13 : 4., בְּחֻטָּהּ Num. 15 : 28., עֲוֹנָהּ v. 31., מִבְּטָחָהּ Prov. 21 : 22. Once אֲ- is found instead of הַ, viz. כְּלָא Ezek. 38 : 5.

§ 595. The suffix of the first pers. plur. is preceded in a few instances by (,) as a vowel of union, e. g. מִן־עֲתָנִי Ruth 3 : 2., קִימְנוּ Job 22 : 20.

§ 596. The suffixes of the sec. and third pers. fem. plur. sometimes take ה paragogic, e. g. קִנְיָה־כֶּהָ Ezek. 23 : 48, 49.; לְבָרְכָהּ Gen. 21 : 29., קִרְבָּנָה 41 : 21., כֶּלְכָּה 42 : 36.

§ 597. A few nouns which form the construct by the addition of the vowel י, thus אֵב constr. אֵבִי, receive all the suffixes without a vowel of union, whose place this termination supplies (§§ 474, 587. 2.) The mode in which this is effected is shown in the succeeding article on Anomalous Nouns.

Plural Nouns.

§ 598. The suffix of the first pers. sing. added to plural nouns sometimes assumes the fuller form נִי, e. g. תְּרוֹתַי 2 Sam. 22 : 40. for תְּרוֹתִי; and once appears as י alone, viz. עֲרֹתַי Ps. 132 : 12. for עֲרֹתִי.

§ 599. On receiving the suffixes of the sec. pers. sing., the intermediate י of the fem. plur. (see § 587. 2. b.) is occasionally omitted, e. g. masc. כְּגִבּוֹרֶיהָ Deut. 3 : 24. for כְּגִבּוֹרֵיהָ; מְכֹרֶהָ Deut. 28 : 59. for מְכֹרֵיהָ, fem. אֲדֻרֶיהָ Ezek. 16 : 52. for אֲדֻרֵיהָ. Sometimes before the feminine suffix ה the constr. term. י remains unchanged, e. g. אֲשֶׁרֶהָ Eccl. 10 : 17. for אֲשֶׁרֶיָּה; to which may be added the word שְׁלֹשְׁתֶּיהָ Ezek. 5 : 12., which, being a collective, and construed accordingly with a plural verb, assumes the plural form on taking the suffix (see § 587. 2. a.). To this suffix the characteristic י of the same gender is occasionally appended, the final י of the noun remaining without a vowel, e. g. תְּחִלָּתַי Ps. 103 : 3., חַיֵּיכִי v. 4., נְעֻרַיִכִי v. 5.

§ 600. The suffix of the third pers. masc. sing. sometimes takes the form וָהּ, in which case the terminating י of the plural construct is retained unchanged, e. g. גְּבוּרֵיהָ Nah. 2 : 4., עֲרֵיכֶהָ Job 24 : 23.; or else the י is omitted, and the vowel retained, e. g. מַעְלֵיהָ Ezek. 43 : 17., רֵעֵהָ Prov. 19 : 7. Job 42 : 10. Occasionally the Aramaic form וְהִי occurs, e. g. תְּגִבּוֹלֵיהִי Ps. 116 : 12.; though perhaps we should rather consider the ו and י as here transposed for תְּגִבּוֹלֵיהִי, which in the K'thibh is frequently the case (comp. 1 Sam. 19 : 22. Prov. 23 : 5.). Sometimes the final י of the noun is omitted on the reception of the ordinary suffix י, e. g. בְּרִיכּוֹ Ex. 35 : 11. for בְּרִיכּוֹי, וְהִי Ps. 58 : 8. for וְהִיכֶהָ 2 Sam. 22 : 23. 1 Kings 6 : 37. for

מְשַׁפְּטִיר Is. 49 : 13. for עֲנִיָּיר. The feminine suffix of the third person sometimes takes אַ paragogic instead of ה, e. g. אֲתִיקֶיהָ Ezek. 41 : 15.

§ 601. The suffix of the sec. pers. masc. plur. כֶּם is once in some editions preceded by י, viz. תַּפְּצוּתֵיכֶם Jer. 25 : 34. for תַּפְּצוּתֵיכֶם; and occasionally י is omitted, e. g. מִקְנֵיכֶם Deut. 3 : 19. for מִקְנֵיכֶם. The feminine כֶּן is found with ה paragogic, e. g. בְּסִתוּחֵיכֶנָּה Ezek. 13 : 20.

§ 602. 1. The suffixes of the third pers. plur. likewise take ה paragogic, e. g. masc. אֲלֵיהֶמָּה Ezek. 40 : 16., fem. גִּידֵיהֶנָּה 1 : 11. When added to the pronominal adjective לָּ all, which before the suffixes always shortens Hholem into Kibbuts (§ 101. 3. b.), the suffixes of this person sometimes assume the irregular forms masc. הֶם for הֵם, thus בְּלָהֶם 2 Sam. 23 : 6.; and fem. הֶנָּה for הֵנָּה, thus בְּלָהֶנָּה 1 Kings 7 : 37., so likewise בְּרוּכָהֶנָּה Ezek. 16 : 53.

2. The suffix of the third pers. masc. plur. is sometimes added to fem. plurals in the form proper for singular nouns (see §§ 597, 598), e. g. סְבֻלָּהֶם Ex. 1 : 11. for סְבֻלֵיהֶם, so אֲחוֹתָם Ps. 74 : 4. Job 21 : 19., צִלְחָם Is. 53 : 11.

§ 603. Nouns in the dual number receive the suffixes in precisely the same manner as in the plural.

ANOMALOUS NOUNS.

§ 604. A few Hebrew nouns present certain peculiarities of inflection which are not accounted for by the general rules already given. These, being of very common occurrence, deserve a particular notice; they are as follows :

אָב *father* forms the singular construct by adding י, which on the reception of the suffixes serves as a vowel of union, e. g. constr. אָבִי; suff. אָבִיר, אָבִיהָ, אָבִיָּם, אָבִיָּהֶם, אָבִינִי, אָבִיהֶם, אָבִיָּהֶם, אָבִיָּהֶם : plur. אָבוֹת; suff. אָבוֹתִי (§ 556), אָבוֹתֵיכֶם, אָבוֹתָם Ex. 4 : 5. Jer. 31 : 32.

אָח *brother*, like אָב, thus constr. אָחִי; suff. אָחִיר, אָחִיהָ, אָחִיָּם, אָחִיָּהֶם, אָחִינִי, אָחִיהֶם : plur. אָחִים : constr. אָחִי; suff. אָחִיהָ, אָחִיָּהֶם, אָחִיָּהֶם, אָחִיָּהֶם.

אָחֻזָּה *sister*, formed by affixing the fem. term. ת by means of the vowel י to the preceding. This form it retains in the singular,

e. g. אֲדוֹתָי, אֲדוֹתָהּ : but in the plural it takes י before וֹת, e. g. אֲדוֹתַי ; suff. אֲדוֹתַי, אֲדוֹתֶיךָ, אֲדוֹתֵיהֶם, as though from אֲדוֹתָהּ. אֲנִשׁ *man* generally forms its plural from the obsolete singular אֲנִשׁ, thus אֲנָשִׁים, constr. אֲנָשֵׁי ; the regular plural אֲנָשִׁים is seldom used, and then conveys the accessory idea of *eminence, distinction* (see Ps. 141 : 5. Prov. 8 : 4.). The י of the later singular אִישׁ must not be considered as supplying the place of נ, to which it bears no kind of affinity, and with which it is never commuted : on the contrary the נ of אֲנָשׁ for אִישׁ is rejected, like that of the infinitive תִּנָּה (§ 77. 2.); and since the following final cannot receive Daghes, the vowel (.) as a compensation is lengthened into (־). Comp. סִימְנָהּ = סִימְנָהּ, קִימֹשׁ = קִימֹשׁ. In the feminine form, after the addition of the characteristic termination ה־, Daghes can be and accordingly is employed, thus אֲשֶׁה ; the construct of this latter however adopts the mode of compensation followed by the masculine, viz. that of lengthening the vowel (.) into (־) (§ 102. 1. c.), thus אֲשֶׁה.

אִמָּה *mother* ; suff. אִמִּי, אִמָּהּ, אִמָּכָם, plur. אִמּוֹת.

אֲמָה *maid-servant*. This constitutes an exception to the generality of feminine nouns, in preserving the characteristic ה of the singular on the addition of the plural termination וֹת (see § 554. *note.*), thus אֲמָהוֹת, constr. אֲמָהוֹת.

אִשָּׁה *woman* for אִשָּׁהּ ; in the construct נ is compensated by lengthening (.) into (־), thus אִשָּׁה ; suff. אִשְׁתִּי, אִשְׁתָּהּ, אִשְׁתֵּיהֶם : plur. נָשִׁים, formed by rejecting the א of the masc. plur. אֲנָשִׁים. The form אִשָּׁה appears as an absolute in Deut. 21 : 11. 1 Sam. 28 : 7. Ps. 58 : 9 ; the two first instances however may be considered as in the construct state. The regular plural אִשָּׁהּ appears only in Ezek. 23 : 44.

בֵּית *house* = בֵּיתָהּ = בֵּיתָהּ (like אִשׁ = אִשָּׁה) ; plur. בָּתִּים (*domus*) for בָּתִּים, constr. בָּתֵּי ; this form is taken also on receiving the suffixes, e. g. בָּתֵּיךָ, בָּתֵּיהֶם, &c., Methagh being placed on the first syllable by § 25. 2.

בֶּן *son* ; constr. בֶּן, also בֶּן, Deut. 25 : 2. 31 : 23. Prov. 30 : 1. Jon. 4 : 10. ; suff. בְּנִי, בְּנֵיךָ, בְּנֵיהֶם : plur. בָּנִים ; constr. בָּנֵי ; suff. בָּנֵי. In the construct form בְּנֵי, which occurs Gen. 49 : 11., the final ה־ may be considered as paragogic, as in the words מְלָאכֵי Is. 1 : 21., רְבָרֵי Lam. 1 : 1., or as the termi-

nation of the plural construct for בְּנֵי ; another form בְּנֵי appears Num. 24:3, 15., in which בְּנֵי is paragogic, as in $\text{בְּנֵי הַיָּרְדֵּן}$ Gen. 1:24.

בַּת *daughter* = בַּת = בַּת ; suff. בַּתִּי for בַּתִּי ; plur. בָּנוֹת ; constr. בָּנוֹת .

גֵּיא *valley*; constr. גֵּיא ; plur. גֵּיאוֹת 2 Kings 2:16.; suff. גֵּיאוֹתֶיךָ Ezek. 35:8.

חַם *father-in-law*; י inserted before the suffix, as in אֲבִיהָ , &c., thus חַמִּיהָ , חַמִּיהָ . From this is formed the feminine חַמּוֹת *mother-in-law*, in the same manner as אֲדוֹת , which see.

יוֹם *day*: dual יוֹמִים : plur. יָמִים for יָמִים like the Chald. דַּן Dan. 12:13., poet. יָמֹת Deut. 32:7. Ps. 90:15.; constr. יָמֵי ; suff. יָמֶיךָ .

כֶּלִי *utensil*: plur. כֵּלִים ; suff. כֵּלִי .

מַיִם *water*; constr. מֵי , and reduplicated מֵימַי Ex. 4:9. 7:19. 8:2. 2 Kings 5:12.; suff. מֵימֶיךָ , מֵימֵי .

מַנְהֵל *portion* for מַנְהֵל from מָנָה : plur. מַנְהֵלִים Neh. 12:47. 13:10., also מַנְהֵלִים 12:44.; suff. מַנְהֵלֶיךָ , מַנְהֵלֶיךָ Esth. 2:9.

פֶּה *mouth*; constr. פִּי ; suff. פִּי for פִּי , פִּי , פִּי , פִּי , פִּי , פִּי .

קֵץ *end*; plur. constr. קִצְצֵי Job 18:2.

רֹאשׁ *head*: plur. רִאשִׁים ; suff. רִאשֵׁיךָ Is. 15:2.

שׁוֹן *sheep*; suff. שׁוֹנֵיךָ Deut. 22:1. and שׁוֹנֵיךָ 1 Sam. 14:34.

שִׁבְרָה *thorn*; suff. שִׁבְרֵיךָ Is. 10:17.

שֵׁם *name*; suff. שְׁמֶיךָ , שְׁמֶיךָ : plur. שְׁמוֹת ; constr. שְׁמוֹת ; suff. שְׁמוֹתֶיךָ .

CHAPTER XI.

ADJECTIVES.

§ 605. THE *Adjective* (שֵׁם תְּלוּי), or word joined to a noun for the purpose of qualifying its meaning, can hardly be considered as an independent part of speech in Hebrew; since in this language it is merely a noun placed in apposition with the word to which it refers. Its derivation and inflection, therefore, do not require a detailed separate treatment.

§ 606. 1. As regards their derivation, Hebrew adjectives are nouns formed from neuter verbs, and consequently express a state of being, that is, some property or quality, e. g. חָכָם *wise* from חָכַם *to be wise*, קָטָן *small* from קָטַן *to be small*.

2. These attributives are placed in apposition with the nouns which they qualify, and usually agree with them in gender and number, e. g. חָכָם אִישׁ *a wise man*, אִשָּׁה חָכְמָה *a wise woman*; אַנְשֵׁים חָכְמִים *wise men*, נָשִׁים חָכְמוֹת *wise women*. To them are to be added all participial nouns, which serve as adjectives when placed in apposition with other nouns, e. g. גְּמִלִים מְנִיקוֹת *camels which suckle*, דָּב שֶׁבֶרֶל *a bear deprived of her young*.

§ 607. Besides the attributives properly so called, of which there are not many in Hebrew, we frequently find abstract nouns employed as attributives in construction with the nouns whose signification they restrict, e. g. הָר קֳדֶשׁ *mountain of holiness*, i. e. *holy mountain*, עֵד שֶׁקֶר *witness of falsehood*, i. e. *false witness*.

§ 608. The inflections which adjectives undergo for the purpose of indicating the variations of gender, number, &c. being the same as those of other nouns, we have only to mention that the *comparative* degree is denoted by means of the preposition מִן prefixed to the noun with which the comparison is made, while the adjective itself remains unchanged, e. g. נִחְמָד מִזָּהָב וּמִחֹק מִדְּבַשׁ *precious from gold, and sweet from honey*, i. e. *more precious than gold, and sweeter than honey*; and the *superlative* by prefixing the same participle to the adjective כָּל *all, every*, preceding the complement of the comparison, e. g. עָרוֹם מִכָּל חַיָּה *cunning from every beast*, i. e. *the most cunning of all beasts*. For a full treatment of this subject see Syntax, Chap. IV.

CHAPTER XII.

NUMERALS.

§ 609. THE Hebrew Numerals (שְׁמוֹת הַמִּסְפָּר) are for the most part to be regarded as attributives denoting *quantity*. They are divided into two principal classes, *cardinals* and *ordinals*.

CARDINAL NUMBERS.

§ 610. The *Cardinals* (מִסְפָּר יְסוּדִי) from *one* to *ten* inclusive present both a masculine and a feminine form, each of which undergoes changes in the construct similar to those of other nouns. They are as follows :

FEMININE.		MASCULINE.		
Constr.	Absol.	Constr.	Absol.	
אַחַת	אַחַת	אֶחָד	אֶחָד	One.
שְׁתֵּי	שְׁתֵּי	שְׁנֵי	שְׁנֵי	Two.
שְׁלוֹשׁ	שְׁלוֹשׁ	שְׁלֹשָׁה	שְׁלֹשָׁה	Three.
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַת	Four.
חֲמִישׁ	חֲמִישׁ	חֲמִשָּׁה	חֲמִשָּׁה	Five.
שֵׁשׁ	שֵׁשׁ	שֵׁשָׁה	שֵׁשָׁה	Six.
שִׁבְעַת	שִׁבְעַת	שִׁבְעָה	שִׁבְעָה	Seven.
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	Eight.
תֵּשַׁע	תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁעַת	Nine.
עָשָׂר	עָשָׂר	עָשָׂרַת	עָשָׂרַת	Ten.

§ 611. In nearly all of these numerals some peculiarity of construction appears; but that which prevails to the greatest extent, and which is apt to strike us as the most singular, is that from *three* to *ten* inclusive, those with *feminine* terminations are joined to *masculine* nouns, and those with *masculine* terminations to *feminine* nouns, thus אֶשְׁלֹשָׁה אַנְשִׁים *three men*, שְׁלֹשׁ נָשִׁים *three women*.

§ 612. This mode of construction, which is peculiar to the Shemitish languages (it being found also in the Aramaic and Arabic), has occa-

sioned much perplexity to grammarians. The following attempt at its elucidation may therefore not be unacceptable. As the learned Schultens long ago observed (*Institutiones*, p. 217), the Hebrew numerals are in reality abstract nouns, and as such are of the feminine gender by signification, whether bearing the characteristic termination or not. Accordingly, when employed in connection with masculine nouns, they take the feminine termination *ה*, which shows that they are in effect independent feminine nouns; thus *שְׁלֹשָׁה בָּנִים* *a triad of sons*, i. e. *three sons*. The same form would be retained by these numerals before feminine nouns; but as they are then pointed out by means of the nouns with which they are connected as of the feminine gender, the characteristic termination becomes superfluous, and is dropped for the purpose of making a distinction between the genders as well in the numerals as in the nouns themselves, thus *שְׁלֹשׁ בָּנוֹת* *a triad of daughters*, i. e. *three daughters*. The word *עָשָׂר* *ten*, which is added to the units to form the numbers from *eleven* to *nineteen*, is put in the masculine before masculine nouns, the units preceding it from *three* onwards being already feminine; and in the feminine before fem. nouns, the units being already masculine, e. g. *חֲמִשָּׁה עָשָׂר בָּנִים*, *הַחֲמִשָּׁה עָשָׂר בָּנוֹת*.

Remarks on the Cardinals.

§ 613. For *אַחַד* we find *אֶחָד* Gen. 48 : 22. Is. 27 : 12. Ezek. 33 : 30. Zech. 11 : 7. ; constr. *אֶחָד*. Sometimes *א* is rejected, thus *חָד* Ezek. 33 : 30. ; and once in the K'thibh we have the form *אָח* Ezek. 18 : 10. (comp. Sanscr. *eka*, Pehl. *yek*). Fem. *אֶחָדָה* for *אֶחָדָה*, as *לְאִת* 1 Sam. 4 : 19. for *לְאִתָּה* (§ 77. 1 : b.) ; in pause *אֶחָדָה* Gen. 11 : 1. Plur. masc. *אֶחָדִים* Gen. 11 : 1. 27 : 44. 29 : 20.

§ 614. *שְׁנַיִם*, fem. *שְׁנַיִם*. 1. The Daghesh in the *ת* of the feminine is usually considered to have arisen from the rejection of the *נ* of the original form *שְׁנַתַּיִם* or *שְׁנַתַּיִם* (§ 77. 2.). Some, however, maintain that the original was *אֶשְׁתַּיִם*; but to this they are led by the word *מִשְׁתֵּי* Judg. 16 : 28., in which *ת* appears without Daghesh after *Sh'wa* mobile, while it receives one after *Sh'wa* quiescent, thus *מִשְׁתֵּי* Jon. 4 : 11. Neither of these explanations is perfectly satisfactory; for an anomaly still remains in the reception of Daghesh by an aspirate after *Sh'wa* mobile. Our own opinion on the subject is, that although a *נ* has been rejected from the original form, the Daghesh in *ת*, which as it occurs after *Sh'wa* must necessarily be Daghesh lene (§ 37), like

every other of its kind is purely euphonic, i. e. is employed solely for the purpose of removing the original aspiration of the letter in which it is inscribed (§ 36). The necessity of this arises from the difficulty experienced in uttering an aspirate ה in conjunction with a sibilant (§ 74. 2.), in consequence of which recourse is had to the expedient of depriving the lingual of its aspiration, although by the general rules for the insertion of Daghes lene this would not be required. A like principle of euphony sometimes gives rise to the insertion of Daghes lene, contrary to general usage, in the first of two concurrent aspirates at the beginning of a word, when preceded by a word terminating in a vowel and with a conjunctive accent (§ 39. 4.). 2. When connected immediately with a noun, the masculine construct rejects the ה of the absolute, e. g. שְׁנֵי גֵרִים Gen. 25 : 23. ; but when followed by another numeral, this letter may be retained, e. g. שְׁנֵים עָשָׂר Gen. 17 : 20. Num. 7 : 84. The same is the case with the feminine, e. g. שְׁתֵּי נָשִׁים Gen. 4 : 19., שְׁתֵּים עָשָׂר Num. 7 : 84.

§ 615. In the numerals from *three* to *ten* the feminine termination ה is hardened in the construct into ח (§ 572). The construct שְׁלֹשָׁה is found also with feminine nouns, e. g. שְׁלֹשָׁת נָשִׁים Gen. 7 : 13., לְשֹׁלֶשֶׁת, אֲחֵיהֶיהֶם Job 1 : 4. ; with suffixes שְׁלֹשָׁתָם, שְׁלֹשָׁתָם Num. 12 : 4. For שְׁבַע we have שְׁבַעָה Job 42 : 13.

§ 616. The numerals אַרְבַּע and שְׁבַע take the dual form when denoting *reduplication*, e. g. אַרְבַּעַתִּים 4fold 2 Sam. 12 : 6., שְׁבַעַתִּים sevenfold Gen. 4 : 24.

§ 617. The cardinal numbers from *eleven* to *nineteen* are formed by placing after the respective units the number עָשָׂר before masculine and עֶשְׂרֵה before feminine nouns. Thus,

FEMININE.		MASCULINE.	
עֶשְׂרֵה	{ אֶחָד	עָשָׂר	{ אֶחָד
	{ עֶשְׂתֵּי		{ עֶשְׂתֵּי
עֶשְׂרֵה	{ שְׁתֵּים	עָשָׂר	{ שְׁנַיִם
	{ שְׁתֵּי		{ שְׁנֵי
עֶשְׂרֵה	{ שְׁלֹשׁ	עָשָׂר	{ שְׁלֹשָׁה
עֶשְׂרֵה	{ אַרְבַּע	עָשָׂר	{ אַרְבַּעַה
עֶשְׂרֵה	{ חֲמִישׁ	עָשָׂר	{ חֲמִישָׁה
עֶשְׂרֵה	{ שֵׁשׁ	עָשָׂר	{ שֵׁשָׁה
&c.		&c.	

Eleven.

Twelve.

Thirteen.

Fourteen.

Fifteen.

Sixteen.

§ 618. The tens are formed from the units by affixing the plural termination ים; except עשרים *twenty*, which is the plural of עשר *ten*. Thus,

ששים	<i>Sixty.</i>	עשרים	<i>Twenty.</i>
שבעים	<i>Seventy.</i>	שלשים	<i>Thirty.</i>
שמונים	<i>Eighty.</i>	ארבעים	<i>Forty.</i>
תשעים	<i>Ninety.</i>	חמשים	<i>Fifty.</i>

§ 619. When compounded with units, these latter are placed either before or after the tens, the last word receiving ו conjunctive, thus אחד ועשרים or אחד עשרים *twenty-one*. The form remains the same whether connected with masculine or with feminine nouns.

§ 620. The word מאה *hundred* is feminine; constr. מאה, dual מאות, plur. מאות. Once in the K'thibh ה is changed into י, viz. מאות 2 Kings 11: 4, 9. The hundreds are numbered by placing before the word מאות the numerals proper to feminine nouns, thus שלש מאות.

§ 621. The word אלף *thousand* is masculine; dual אלפים, plur. אלפים. The units by which it is numbered are those of masculine nouns, thus שלש אלפים, אחד עשר אלפים. It will be perceived that the numerals preceding the words מאות and אלפים are placed in the state of construction; which is the effect of the close connection existing between the different parts of compound numerical expressions. The last term (viz. מאות or אלפים) may be put, like the units, either in the absolute or construct state.

§ 622. The word רבוא *ten thousand, myriad*, Deut. 32: 30., is feminine; dual רבואות, plur. רבאות. In expressing compound numbers we may either begin with the units, and proceed to the numbers of larger denominations, in the order of their magnitude, e. g. שנים ואלפים Gen. 5: 18.; or a different arrangement may be adopted, e. g. מאות ושלש אלפים ושלש מאות 2 Chron. 2: 16., אלף ושלש מאות ורמשה ושלשים שקל Ex. 38: 25. Accordingly, to designate the current year we might make use of either of the phrases, שנים ואלפים ואלף ושלש מאות ורמשה ושלשים שקל, or שנים ואלפים ואלף ושלש מאות ורמשה ושלשים שקל.*

* The rabbinical writers employ the letters of the alphabet after the manner of the ancient Greeks for the purpose of numerical notation. The units from 1 to 9 are represented by the letters א — ט, the tens from 10 to 90 by י — ז, the hundreds from 100 to 400 by פ — ח (see the table, p. 3.). The intermediate numbers

ORDINAL NUMBERS.

§ 623. The Hebrew *Ordinals* (מספר סדורי), like those of other languages, are derived from the Cardinals. This is effected by affixing to the cardinals from *two* to *ten* inclusive the termination י- (see § 515. 3.), and inserting the same vowel between the second and third radicals. The masculine plural of the ordinals ends in ים (§ 550), the feminine singular in ית (§ 494. I. 2.), and the feminine plural in יות (see § 554). Thus,

שְׁשִׁי	<i>Sixth.</i>	רִאשׁוֹן	<i>First.</i>
שְׁבִיעִי	<i>Seventh.</i>	שֵׁנִי	<i>Second.</i>
שְׁמִינִי	<i>Eighth.</i>	שְׁלִישִׁי	<i>Third.</i>
תְּשִׁיעִי	<i>Ninth.</i>	רְבִיעִי	<i>Fourth.</i>
עֲשָׂרִי	<i>Tenth.</i>	חֲמִישִׁי	<i>Fifth.</i>

Remarks on the Ordinals.

§ 624. ראשון *first*, Job 15 : 7. for ראש, formed from ראש *head, chief, first*; fem. ראשונה, once ראשונה Josh. 21 : 10. for ראשונה, and once ראשונות Jer. 25 : 1.

§ 625. שני *second*; plur. שניים Gen. 6 : 16. Num. 2 : 16.

§ 626. The ordinals differ in form from the cardinals only as far as *ten*; for the mode of indicating the remainder, see Syntax, § 944.

from 11 to 19, 21 to 29, &c. are denoted by placing after י, כ, &c. the additional unit required; thus יא $10+1=11$ (except that for the number 15, instead of the regular combination יח $10+5$, which are the initial letters of the name יחידה, the letters טו $9+6$ are employed), כא $20+1=21$, &c. These again are affixed to the hundreds, to denote the intermediate numbers, thus קא $100+1=101$, קיא $100+10+1=111$, &c. The later Jewish authors also represent the hundreds from 500 to 900 by adding to ר 400 the letter required, thus רק $400+100=500$; the more ancient writers, however, including those of the Masora, employed for this purpose the five final letters of the alphabet, thus ר 500, ס 600, ז 700, ט 800, ק 900. The thousands are denoted by the units with two dots placed above them, thus א̇ 1000, ב̇ 2000, &c. The current year would therefore be represented by אהמב 1842. The Jewish books are dated from the creation of the world, which makes the present year according to their computation 5602; the 5000 however is usually omitted in writing, and this is intimated by the explanatory phrase לפרט קטון by the small number, abbreviated למק, thus חר"ב למק A. M. 5602, i. e. A. D. 1842.

FRACTIONAL NUMBERS.

§ 627. Of the *Fractional Numbers* (מספר החלקי) the following only have forms peculiar to themselves, viz. חצי *one half*, constr. חצי, fem. מחצית, רבע or רבע *one fourth*, חמש *one fifth*, עשרון *one tenth*. The remainder are expressed by the ordinals, whose altered value is denoted by a change of position; for when employed as fractions, they are placed *before* and in construction with the noun, instead of after it, e. g. שנה הרביעית *the fourth year*, רביעית השנה *a quarter of the year*. As the fractional numerals are all abstract nouns, the feminine forms of the ordinals are employed exclusively for their representation. For all further particulars regarding the numerals, see Syntax, Chap. XI.

CHAPTER XIII.

THE ARTICLE, ETC.

DEFINITE ARTICLE.

§ 628. THE *Definite Article* (הַאֲ הַיִּדְרֵי), or that particle by means of which an indefinite noun is rendered definite, consists in Hebrew of a prefixed ה, which is generally accompanied by (ְ), and followed by Daghes in the initial letter of the word to which it is attached, e. g. סֵפֶר *a book*, הַסֵּפֶר *the book*. This ה is a fragment of the personal pronoun הוּא, which takes the homogeneous vowel of its principal letter ו (see p. 87) only while constituting an independent word: for when as a definite article it is prefixed to a noun or adjective, it resumes the simple vowel א of the verbal root from which it derives its origin (§§ 113, 214. 1.); whence we have the form הַסֵּפֶר, which by § 77. 3. becomes הַסֵּפֶר, Daghes forte being inserted in the succeeding letter by § 32, in order to preserve the short vowel (ְ).*

* A few vestiges of the original form are still to be met with, e. g. הַיִּדְרֵי 1 Sam. 30: 24., הַיִּדְרֵי Jer. 29: 23.

§ 629. 1. When the initial letter of a noun receiving the definite article is a guttural which cannot take Daghesth, the short vowel (ְ) of the article is generally lengthened into its corresponding (ֹ) (§ 84. 3.), e. g. הָאֶרֶץ for הַאֶרֶץ, הָהָר for הַהָר, הָעִיר for הַעִיר, הָרֹאשׁ for הַרֹאשׁ. Often, however, (ְ) is retained before the comparatively strong ח, e. g. הַחֶרֶב, הַחֶשֶׁךְ (§ 85. 2.); seldom before the weaker ה, e. g. הַחֵיכַל, הַחֵיץ; and in a few instances before ע, e. g. הַעֲזָבִים Prov. 2 : 13, 17.

2. When an initial guttural, especially of a dissyllable, is accompanied by the vowel (ֹ), the (ְ) of the article is changed in general into its modification (ֻ), in order to give distinctness to the enunciation of the two successive gutturals (§ 101. 1. b.), e. g. הַהָרִים, הַהָעִירִים.

§ 630. When the initial letter of the word receiving the article is destitute of a vowel, Daghesth may be inserted or omitted (§ 33. 1.), e. g. הַיְיָרֵעָה, הַסִּפְרִים, הַלְלוּיִים.

§ 631. 1. When preceded by one of the inseparable prepositions בּ, כּ, לְ, the article ה is rejected by § 77. 3., and its vowel given to such preceding letter, e. g. בְּהַרְרָה for בְּהַרְרָה, כְּעֶמֶק for כְּעֶמֶק; כְּמִים for כְּמִים, בְּהַעֲרִים for בְּהַעֲרִים; לְאֶרֶץ for לְאֶרֶץ.

2. In some instances, however, the article is not rejected, and consequently the Sh'wa of the preposition is retained. This occurs but seldom with בּ, e. g. בְּהַשְׁמִים Ps. 36 : 6., בְּהַרְרָה Neh. 9 : 19. : more frequently with כּ before the word הַיּוֹם, e. g. כְּהַיּוֹם Gen. 39 : 11. Deut. 6 : 24. 1 Sam. 9 : 13. Jer. 44 : 22. Neh. 5 : 11. 9 : 10. (although even in this case it is occasionally rejected, e. g. כְּהַיּוֹם Gen. 25 : 31, 33.); seldom before any other word, e. g. כְּהַחֲכָם Eccl. 8 : 1. : and sometimes with לְ, e. g. לְהַגִּיר Ezek. 47 : 22., לְהַדוּמָה Neh. 12 : 38., לְהַרְשֵׁה 1 Chr. 20 : 6, 8., לְהַעֵם 2 Chr. 10 : 7.

DEMONSTRATIVE PRONOUNS.

§ 632. 1. The *Demonstrative Pronouns* (כְּנִי הָרֹמֵץ) in Hebrew distinguish both gender and number. The chief constituent element of the *near demonstrative* is the sibilant ז, to which when referring to a masculine noun is affixed the weak letter ה resting in the vowel (ְ) as a masculine termination (see § 569. a. note.), thus זֶה *this, hic*; occasionally instead of ה is taken the weak letter ו resting in its homogeneous vowel u, thus וְזֶה Hab. 1 : 11. Ps. 12 : 8. When referring to a feminine noun, it receives the feminine termination ה (§ 494. I. 2.),

thus *זאת* *this, hæc*. Sometimes it appears without *ה*, and with the semi-vowel *ו* instead of *א*, on account of the accompanying vowel *ו*, thus *וְזוֹ* Hos. 7:16. Ps. 132:12.; and sometimes in Ecclesiastes with *ה*, e. g. *זוֹה* Eccl. 2:2, 24. 5:15, 18. 7:23. 9:13.

2. The plural of this demonstrative, which is the same in both genders, is expressed by *ל* with the semi-vowel *א* prefixed, thus *אלּ* *these*, which besides the Pentateuch appears only in 1 Chron. 20:8. Much more frequently *הֵם* is affixed, when *ל* receives Daghesth in order to preserve the original mixed syllable (§ 32), thus *אלּהֵם*; a formation precisely similar to that of *הֵמָּה* from *הֵם* (see § 123).

§ 633. The article is regularly prefixed to these pronouns when they are placed as qualifying attributives after a definite noun, e. g. *הַדֶּבֶר הַזֶּה*, *הַדְּבָרִים הָאֵלֶּה*, *הַדְּבָרִים הַזֵּהִים*. In some instances the liquid *ל* is inserted after the article, to form a remote demonstrative, thus masc. *הַלְזֶה* *that*, Gen. 24:65. 37:19.; and once we find the fem. form *הַלְזֵה* Ezek. 36:35. Occasionally the final *ה* of the masculine is omitted, thus *הַלֵּז* masc. Judg. 6:20. 1 Sam. 14:1. 17:26.; once employed as fem., 2 Kings 4:25. But in general the remote demonstratives are expressed by a personal pronoun with the article prefixed, thus *הַזֶּה*, *הַזֵּה*, *הַהֵם*, *הַהֵּם* *that, that, those* (see § 892).

RELATIVE PRONOUNS.

§ 634. The definite article *ה* prefixed to a participle or verb supplies the place of a *Relative Pronoun* (*כְּנִי הַמְצַרֵּה*), e. g. *הַזֶּה הַלֵּךְ* *who walks*; lit. *the (person) walking*, *הַזֶּה הַלֵּכָה* *who went* (see § 726. *et seqq.*).

§ 635. When standing for a noun, the relative is expressed by the separable participle *אֲשֶׁר* *who, which*, of both genders and numbers, e. g. Gen. 1:12, 21. 6:4. 19:8. For its use and construction, see Syntax, Chap. IX.

§ 636. The principal letter of *אֲשֶׁר*, viz. *ש*, is employed as a relative prefix to nouns, pronouns, and verbs. It is accompanied in general by the vowel (*א*), and occasionally by (*ו*), in either of which cases the letter following, unless a guttural, receives Daghesth forte (§ 33. 1.); it also appears sometimes with (*ו*), and in a few instances without a vowel. Accordingly we have the following four forms in which this prefixed relative is found, viz. *אֲשֶׁר*, *אֲשֶׁר*, *אֲשֶׁר*, and *אֲשֶׁר*. It occurs chiefly in Canticles and Ecclesiastes, where it is used almost to the exclusion of the separable *אֲשֶׁר*, and occasionally in some of the other late writings,

e. g. *שָׁעַל* Judg. 7:12., *שִׁיחָהוּ*, *שִׁכְכָהוּ* Ps. 144:15., *שָׁאֵל* 146:5., *שָׁדָן* Job 19:29., *שִׁקְיָרוֹהוּ* Lam. 2:16., *שָׁחַם* Eccl. 3:18. It is found also a few times in the book of Judges, e. g. *שִׁפְמָתוֹ* Judg. 5:7., *שָׁאֲתוֹהוּ* 6:17. In a few instances *ש* appears with the liquid *ל* for *ר* (see § 73. 4.), e. g. *בְּשָׁלְמִי* on whose account, Jon. 1:7., *בְּשָׁלִי* on my account. Once *שָׁל אֲשֶׁר* Eccl. 8:17.

§ 637. Another relative exists in the pronoun *כִּי* *who, which, what* (*qui, quæ, quod*), Gen. 3:19. 4:25. Is. 54:6. 57:20. Ps. 22:31. This word however is employed more frequently as a particle, signifying *that, so that* (*quod*); in which sense also *אֲשֶׁר* is often used. See § 1091.

INTERROGATIVE PRONOUNS.

§ 638. In Hebrew there are two *Interrogative Pronouns* (*כִּנְיֵי הַשְּׁאֵלוֹהוּ*) *מי* *who?* and *מָה* *what?* the first relating to *persons* only, the latter to *things*.

§ 639. Although the pronoun *מָה* is most frequently accompanied by (*־*), it also takes either (*־*) or (*־*). *a.* When the initial letter of the following word is a guttural not accompanied by (*־*), the pronoun takes (*־*), e. g. *מָה־אֵינִי* Ps. 8:5. Job 7:17., *מָה־אֲמַעַל* v. 20., *מָה־דַּרְבִּי* Ps. 3:2., *מָה־רַב* 31:20. *b.* When connected by Makkeph with a word beginning with *ה* or *ח*, (*־*) is sometimes employed, e. g. *מָה־דִּדְרָא* Num. 16:11., *מָה־דִּקְפָּצוֹ* Job 21:21.; occasionally also without Makkeph, e. g. *מָה־הִשְׁאֲתִי* Gen. 31:36. *c.* When followed by a guttural with (*־*), (*־*) is generally taken for the sake of distinctness (§ 101. 1. *b.*), e. g. *מָה־עֲשִׂיתָ וּמָה־הִשְׁאֲתִי* Gen. 20:9., *מָה־הִלֵּךְ* Ps. 89:48.; and occasionally, though seldom, when followed by another letter, e. g. *מָה־כְּבוֹדִי* Ps. 4:3., *מָה־וְיָמָה* Job 7:21., *מָה־מִּשְׁפָּחַי* 2 Kings 1:7., *עַל־מָה־חָפְזִי* Is. 1:5. *d.* Generally, however, when followed by any other letter than a guttural, *מָה* takes (*־*); and as the final *ה* of this pronoun, which is almost always connected with the following word by Makkeph, is not regarded in its pronunciation, the initial letter of the following word takes Daghest forte (§ 33. 1.), e. g. *מָה־יִּדְאָתָּה* Gen. 12:18., *מָה־יִּקְרָא* 2:19., *מָה־לָּךְ* 21:17., *מָה־מִּצְאָתָּה* 31:37., *מָה־מַּעֲשֵׂיכֶם* 46:33., *מָה־מִּשְׁעֵי* 31:36.

§ 640. In some instances this pronoun is connected with the following word so as to form with it but one; and then *ה* is rejected, e. g. *מָה־הָיָה* Ex. 4:2. for *מָה־הָיָה* Is. 3:15. for *מָה־לָּכֶם* Mal. 1:13. for *מָה־הָלַכְתָּה*.

§ 641. This particle occasionally receives the prepositions ב, כ, ל, when it takes for its vowel either *a* or *e*. The two first, ב and כ, are usually accompanied by (_), which is followed by Daghesh in the initial letter of the pronoun, e. g. בְּמֶה Ex. 22 : 26. 33 : 16., כְּמֶה Gen. 47 : 8. Job 13 : 23, כְּמֶה Zech. 7 : 3. : the last, ל, takes (,), whether followed by Daghesh or not, e. g. לְמֶה Ps. 49 : 6. 2 Sam. 2 : 22., לְמֶה 1 Sam. 1 : 8.

HE INTERROGATIVE.

§ 642. The letter ה is used also as an interrogative prefix to verbs, nouns, or particles, and corresponds to the Latin *an ? num ?* It is then termed *He Interrogative* (הַא הַשְׁאֵלָה).

§ 643. This prefix is generally accompanied by the compound Sh'wa (_), e. g. הַשְׁמֵר אֲנֹכִי *am I the guardian ?* Gen. 4 : 9., הַנִּמְצָא *can there be found ?* 41 : 38., הַזֶּה *is this ?* 43 : 29., הַמִּבְלִי *because not ?* Ex. 14 : 11.

§ 644. Before a guttural (_) is usually taken, in order that both letters may be sounded distinctly, which could not be done were ה to retain the Sh'wa, as the voice must then pass quickly to the letter following (§§ 391, 413), e. g. הָאֱרֶחַ Job 22 : 15., הַחַיִּים Jer. 2 : 11., הַחַיִּים Num. 31 : 15., הַזֶּה Hag. 1 : 4. ; and in one instance before the weak letter י, viz. הַיִּיטֵב Lev. 10 : 19. for הַיִּיטֵב.

§ 645. Before a guttural with (,), like the article it generally takes (,) (see § 629. 2.), e. g. הָאֱמֵר Ezek. 29 : 9., הָחֹשֶׁב Gen. 24 : 5., הָחֹשֶׁב Ezek. 18 : 23.

§ 646. Before a vowelless letter, it retains only the (_) of the compound Sh'wa (_), in order to avoid the concurrence of two Sh'was, e. g. הַחֹזֶקָה Gen. 34 : 31., הַלְמַעֲנָה Job 18 : 4. ; and frequently the initial letter receives a Daghesh, e. g. הַחֲרִיב־ Job 23 : 6., הַלֵּבָן Gen. 17 : 17. ; הַחֲצִצְקָה 18 : 21., הַחֲזֹקָה 37 : 32.

HE DIRECTIVE.

§ 647. The letter ה, which when placed at the beginning of a word has the power of singling it out from others of its class, and rendering it definite, when added to the end of a noun, and resting in (,), signifies direction *towards* the object which the noun denotes, thus הַבֵּיתָה

the house, הַבַּיִתָּה *to the house* (ὁλῶνδε); הַהָרִים *the mountain*, הָהָרִים *to the mountain*. From this it receives the name of *He Directive*, or, as it is usually termed, *He Local*.

§ 648. As this suffix is connected very loosely with the noun, the last syllable of which retains its accent (§ 56. 1.), it exerts but little influence on the vowels of the word, e. g. צָפוֹן *north*, צָפוֹנָה *northward*; הָרָן *Haran*, הָרָנָה *to Haran*; שָׁם *there*, שָׁמָּה *thither*; יָם *sea*, יָמָּה *seaward*, i. e. *westward*. It chiefly affects the vowel immediately preceding: this, when short and making a mixed syllable, is rejected on the addition of the directive particle, the (,) in which the latter rests being given to the final letter of the noun (§ 104. 2.), e. g. בֵּית, בֵּיתָּה; שָׁמַיִם, שָׁמַיִמָּה. This is especially the case with Cegholate nouns, e. g. נָגַב, נָגַבָּה; קָדָם, קָדָמָה; הָרָשׁ, הָרָשָׁה; which sometimes shorten the first vowel also, e. g. אָרֶץ, אָרֶצָּה. The rejection occasionally takes place when the vowel is long, e. g. מִזְרָה, מִזְרָהּהּ. Ex. 27: 13. and מִזְרָהּהּ Deut. 4: 41. When the ultimate syllable of the noun commences with a vowelless consonant, its vowel, whose rejection would cause the concurrence of two consonants neither immediately preceded nor accompanied by a vowel, is shifted to the first of them, e. g. שָׁכָם, שָׁכָמָה Hos. 6: 9. In the following instance (,) is changed into (,) by § 101. 1. b.), viz. פָּדָה, פָּדָהּהּ.

§ 649. The words מַעֲלָה *upwards*, מַטָּה *downwards*, generally receive also the directing particle ל, which is prefixed for the sake of emphasis, thus לְמַעֲלָה, לְמַטָּה. The same is the case with the word לְשֹׁאֵלָה *to hell*, Ps. 9: 18. It also occurs with the preposition ב, e. g. בְּהָרָשָׁה 1 Sam. 23: 15, 18, 19.

CHAPTER XIV.

THE PARTICLES.

§ 650. *Particles* (מְלִים) are words which do not represent ideas of actions, things, or attributes, as verbs, nouns, and adjectives; but are employed merely for the purpose of pointing out the various relations existing between one notional word and another, and one sentence and another, and thus serve to give clearness and precision to discourse. As these words do not belong to what may be called the essential part of language, it is obvious that they can be the most easily dispensed with, and that a language in its earlier stages of existence, before accuracy of expression has become an object, must necessarily be poor in particles, the number of which however gradually increases as the desire for perspicuity becomes more and more sensibly felt; so that the quantity and variety of particles in a language serves in some measure as the standard of its cultivation. Accordingly, as might have been anticipated, the Hebrew, which reached a certain degree of refinement while a living tongue, has a moderate number of particles. Of these but few are primitives, the majority being derived from other parts of speech.

§ 651. The Hebrew particles may be divided according to their various offices into,

§ 652. Adverbs, or words used to qualify the meaning of verbs and adjectives, e. g. וַיֹּאכַל הָרֶבֶד *he ate MUCH*, נֶחֱזַר מְעַט *he left LITTLE*, נְדִיב מְאֹד *VERY great*.

§ 653. Prepositions, words or fragmentary prefixes used to show the relation borne to a noun or pronoun by a preceding word, e. g. וַיֵּלֶךְ *he went INTO the house*, אִישׁ כְּלִבּוֹ *a man AFTER his own heart*, מִזְמוֹר לְדָוִד *a song OF David*, וּמַלְכִּים מִמָּה יֵצְאוּ *and kings shall issue FROM thee*, וַיִּתְּשֵׁן עַל פְּנֵי הַדֹּחַל *and darkness (was) UPON the face of the deep*.

§ 654. Conjunctions, words or fragmentary prefixes used to connect entire sentences or their principal members, e. g. וַיְהִי חֶבֶל רֶעֶה צֹאן *Abel was a keeper of sheep, AND Cain was a tiller of the soil*, וְנָשָׂה לָנוּ שֵׁם פֶּן נִפְּרָץ *let us make ourselves a name, LEST we be scattered*, אָז שָׁמַע מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת *then sang Moses AND the children of Israel this song*, וַיֵּרָא הַיָּם *the sea saw (it) AND fled*.

§ 655. Interjections, or words employed as exclamations, to express some strong emotion, e. g. הוֹי אֶרְיָאֵל *woe to Ariel!*

§ 656. We will now discuss the several species of particles separately, showing from which parts of speech and in what manner they are derived.

ADVERBS.

§ 657. *Adverbs* (תַּאֲרָה הַמַּעֲלֵל), as we have already observed, are words used to qualify verbs or adjectives. Some are derived from verbs. Of these the greater number are from the infinitive, e. g. infin. Kal, טוֹב *well* from טוֹב *to be good*; infin. Pi'hel, מְהֵרָה *quickly* from מָהַר *to hasten*; infin. Hiph., יָטִיב *well, correctly* from יָטַב *to be good*, הַרְבֵּה *much* from רָבָה *to be numerous*. A few are from the imperative, e. g. הָבָה *come* from יָתַב *to give*, לָכֹה *come on* from יָלַךְ *to walk*, לֹא, *behold* from רָאָה *to see*; and the following from the future, viz. אֲכַן *surely*, lit. *I affirm*, fut. apoc. Hiph. of בָּרַךְ *to stand firm*.

§ 658. Of the adverbs derived from nouns, which constitute a large majority, some are employed in the singular without any change of form, e. g. אֵין *only* from אֵין *cessation*, בְּטָחוֹ *confidently* from בְּטָחוֹ *confidence*, עַד מָה *not yet* from מָה *beginning*, יַחַד *together* from יָחַד *union*, כְּלָל *surely, entirely* from כְּלָל *completion*, כֵּן *correctly* from כֵּן *right, just*, מְאֹד *very* from מְאֹד *strength*, מְעַט *little* from מְעַט *smallness*, נֶעַד *for ever* from נֶעַד *perpetuity*, סָבִיב *around* from סָבִיב *circuit*, רֵעַ *suddenly* from רֵעַ *moment*, רַק *merely* from רַק *thinness*, תָּמִיד *continually* from תָּמִיד *perpetuity*, תָּמוּל *yesterday*.*

§ 659. A few nouns are employed adverbially in the plural, e. g. מִיִּשְׁרָיִם *righteously* from מִיִּשְׁרָיִם *righteousness*, מְלֵאִים *wonderfully* from מְלֵא *wonder*; חֲלִיפוֹת *alternately* from חֲלִיפָה *change*.

¶ § 660. Adverbs derived from nouns by means of a change, are formed,

§ 661. By affixing to the noun the termination ׀ or ׀, e. g. אֱמִנָּה *truly* from אֱמִנָּה *truth*, חֶנֶּם *gratis* from חֶן *grace, favour*, בְּיוֹמָם *by day* from יוֹם *day*, רִיקָם *emptily* from רִיק *empty, empty-handed*, מְחֵאָם

* In Arabic many nouns are used adverbially in the accusative, thus طَوْعًا ^{طَوْعًا} *obedience, willingly*; كَرْهًا ^{كَرْهًا} *hindrance, unwillingly*. Comp. the Greek ἀγ᾽ ἀγ᾽. These may all be explained by supposing the ellipsis of a preposition, thus בְּטָחוֹ *confidently* = בְּטָחוֹ *with confidence*.

(= **מִהֵנָּה**) suddenly from **הַנִּיחָה** moment (comp. Is. 29:15.), **מִשְׁמָחָה** the day before yesterday (three days ago) from **שְׁמֹנֶה** three.

§ 662. By affixing the termination בִּית, e. g. אַחֲרָבִית backwards from *hindmost*, אֲרָמִית in Aramaic from אֲרָם *Aramæa*, in אֲשְׁדֹדִית *Ashdodish* from אֲשְׁדֹד *Ashdod*, יְהוּדִית in Jewish (or Hebrew) from יְהוּדָה *Judea*, קֹדֶרֶצִית mournfully from קָדַר *mourner*; קִימָמִיּוֹת *uprightly* from קוֹמָה *heights*.

§ 663. In one instance by affixing a personal pronoun, viz. יָהּ = יָהּ יְהוָה together (in its union) from יְהוָה union and the pronominal suffix יָהּ, written fully only in Jer. 46: 12, 21. 49: 3.

§ 664. By prefixing a preposition, e. g. **בְּמֵאֵד** *exceedingly* from **מֵאֵד** *strength*, **כְּאֵין** *almost* from **אֵין** *nothing*, **לְאָט** *softly* from **אָט** *murmur*, **בְּדַבָּר** *apart* from **דַּבָּר** *separation*, **לְבִטָּחָה** *confidently* from **בִּטָּחָה** *confidence*, **לְיָשָׁר** *straight forwards* from **יָשָׁר** *presence*, **לְעוֹלָם** *for ever* from **עוֹלָם** *eternity*, **לְשָׁלוֹם** *peaceably* from **שָׁלוֹם** *peace*.

§ 665. The number of negative and affirmative adverbs is very limited. Some of those which must have been needed from the first are primitive. The negatives are **אֵל** *not*, **לֹא** *no, not* (*א* *privativum* whether prefixed or affixed expressing negation), **אֵין** *no,** **בְּלִי** or **בְּלִיתִי** *without*. The affirmatives are **וְ** (= *yes*) *it is*, **כֵּן** *thus*.

PREPOSITIONS.

§ 666. *Prepositions* (מְלִיץ הַיְחָס) in Hebrew are words placed before nouns or pronouns, or more commonly fragments of words prefixed to them, in order to point out the kind of relation existing between them and some preceding word. They are termed *separable* or *inseparable*, according as they constitute independent words, or are prefixed to the noun or pronoun which serves as the complement of the relation.

§ 667. 1. The separable prepositions are mostly derived from nouns with little or no change, e. g. **אַחֲרֵי** pl. **אַחֲרֵיהֶם** *behind* from **אַחֲרֵי** *hinder part*, **בֵּין** *between* from **בֵּין** *interval*, **מִוֶּלַח** *opposite* from **מִוֶּלַח** *front*, **מִן** or **מִזֵּרֵם** *from* from **מִנְחָה** *portion*, **עַד** *unto* from **עַד** *progress*, **עַל** *upon* from **עַל** *height*. 2. Others are primitive, e. g. **אֶל** *to*, **בְּעֵד** or **בְּעֵדָה** *by, near*, **לְפָנֵי** *before*, **לִבָּח** id., **עֲמֻתָּה** *near*, **תַּחַת** *beneath*.

* For the differences in the use and signification of the negatives, see *Syntax*, Chap. XVIII.

§ 668. The inseparable prepositions, which occur by far the most frequently, are primitive particles, consisting of single letters, which are prefixed to words, instead of being merely placed before them. They are **ב** *in, by*, **כ** *like, as*, **ל** *to, of*, **מ** *from* for **מן** (see § 673).

§ 669. These fragments are prefixed to certain nouns and particles to form new particles, e. g. with **ב** are formed **בגלל** *because of*, **בקרבו** and **בתוך** *in the midst of*; with **כ**, **כאשר** *like, as*, **כמו** *like*, **כן** *even so*; with **ל**, **למטה** *downwards*, **למעלה** *upwards*, **לעת** *at the time*, **לפני** *before*; with **מן**, **מאח** *from*, **מעל** *above*, **מתחת** *beneath*. In a few instances an additional **מ** is prefixed, e. g. **מלמעלה**, **מלמטה**, **מלפני**; **מעל**.

§ 670. 1. The three fragmentary prepositions **ב**, **כ**, **ל**, are regularly prefixed with Sh'wa, e. g. **בבית** *in a house*, **בספר** *with a book*, **לדוד** *to or of David*; **כמשה** *like Moses*; but when they are added to a noun which has the definite article **ה**, this latter is rejected by § 77. 3., and its vowel given to the preposition, e. g. **בדוד** for **בהדוד**, **לדוד** for **להדוד**, **כדוד** for **כהדוד**. For a similar elision of the initial **ה** of the inf. Hiph. see § 244.

2. When prefixed to a word whose initial letter has simple Sh'wa, the seprepositions generally take the shortest vowel () (§ 104. 1. a.), e. g. **בדבר** for **בדבר**, **כדבר** for **כדבר**, **לדבר** for **לדבר**; but when the Sh'wa is compound, they take the short vowel which corresponds to it (§ 104. 1. b.), e. g. **לעמד** for **לעמד**, **לאלל** for **לאלל**, **לחלי** for **לחלי**.

3. When a word commences with **י**, the preposition takes (־), and **י** rests in it, by § 97. 2. a., e. g. **מירמי**, **בירמי**.

§ 671. When prefixed to the pronoun **הוא**, the two prepositions **ב** and **כ** generally take (), thus **בהוא**, **כהוא**; and **ל** takes (), thus **להוא**. They all receive () before certain monosyllabic pronouns accompanied by a pause-accent, e. g. **בכם**, **כזה**, **לחם**. The **ל** also frequently takes () before other monosyllables, e. g. **לכן**, **לער**, **לרב**; and likewise before dissyllabic infinitives whose accent is on the first syllable, e. g. **ללכת**, **ללכת**; or other penacuted dissyllables which have a disjunctive accent, e. g. **למים** Gen. 1 : 6., **לברכה** Ps. 16 : 9. The reason of the preposition's taking a vowel in these cases lies in the nature of the pause-accent, which prefers to be preceded as well as followed by a consonant with a vowel (see § 109. 2.).

§ 672. When the preposition **מן** is prefixed to a word, its **ן** is assimilated to the letter following, which is shown by a Daghesch forte inserted in the latter when capable of receiving one (§ 77. 2.), e. g. **מןמלך** for **מןמלך**, **מןקרח** for **מןקרח**. But when followed by a guttural,

its short vowel (.) is lengthened into (.) (§ 102. 1. c.), e. g. מֵאֲרָץ, מֵעַל, מִתַּחַת; except the strongest guttural ה, before which (.) generally remains unchanged (§ 85. 2. a.), e. g. מִחוּץ.

Prepositions and Adverbs with Suffixes.

§ 673. The prepositions ב, כ, ל, receive the pronominal suffixes, and frequently in a manner peculiar to themselves. When the preposition כ receives a suffix, the syllable מו is inserted between them. When מ receives a suffix, it is doubled, the (.) of the second syllable changed into its modification (.), and its ך in each case assimilated to the letter following, which frequently takes a Daghesch, thus with suff. first pers. sing. מִמֶּנִּי = מִמֵּנִי for מִמְּנִי. The following table shows the manner in which each of the inseparable prepositions, viz. ב, ל, כ, and מ, receives the pronominal suffixes.

SINGULAR.

מִמֶּנִּי	כְּמִוְנִי	לִי	בִּי	C.	1.
מִמֶּה	כְּמִוְה	לָהּ	בָּהּ	M.	} 2.
מִמֶּיךָ	כְּמִוְךָ	לָךְ	בָּךְ	F.	
מִמֶּנָּה	כְּמִוְנָה	לָהּ	בָּהּ	M.	} 3.
מִמֶּנָּי	כְּמִוְנָי	לָהּ	בָּהּ	F.	

PLURAL.

מִמֶּנֶּם	כְּמִוְנֵם	לָנִי	בָּנִי	C.	1.
מִמֶּכָּם	כְּמִוְכָם	לָכֶם	בָּכֶם	M.	} 2.
מִמֶּנָּן	כְּמִוְנָן	לָנֶן	בָּנֶן	F.	
מִמֶּנָּם	כְּמִוְנָם	לָהֶם	בָּהֶם	M.	} 3.
מִמֶּנָּי	כְּמִוְנָי	לָהֶן	בָּהֶן	F.	

§ 674. The syllable מו inserted between כ and its suffixes is supposed to be the pronoun מַה *what*, the ה of which is changed into ו on account of the accompanying vowel o, thus כְּמִוְנִי lit. *like* (that of) *me*, כְּמִוְה *like* (that of) *thee*. In poetry we find it attached to this and other prepositions to form an independent word, thus בְּמִוְ in (it), כְּמִוְ *like* (it), לְמִוְ *to* (it). The syllable מו is generally inserted between כ and its suffixes in those cases only where the accent is regularly on the penult, viz. before the suffixes of the singular number and that of the first person plural.

§ 675. The same is to be observed concerning the reduplication of the preposition **מִן** *from*, which generally takes place before the *light* suffixes, viz. those of the first and third pers. sing. and first pers. plur. The **י** of the sec. pers. sing. attracts the tone too powerfully to admit of the compensation of **י** by the insertion of Daghesh, thus **מִיָּךְ**; unless the word be in pause, when the accent falls on the penult (§ 107. 3.), thus **מִיָּךְ** for **מִיָּךְ**. Before the *grave* suffixes, viz. those of the second and third pers. plur., which constantly receive the accent (§ 58. 1.), the reduplication does not take place, thus **מִכֶּם**, **מֵהֶם**; in the latter person, where the initial letter of the suffix is a guttural, the preceding (.) of the preposition is lengthened into (ֿ). In poetry this preposition sometimes remains single when receiving the suffixes of the first and third pers. sing., e. g. **מִנִּי** Ps. 18 : 23. Job 21 : 16.; **מִנִּי** Job 4 : 12., **מִנֶּה** Ps. 68 : 24. Occasionally **מִן** without a suffix takes **י** paragogically, e. g. **מִנִּי** Judg. 5 : 14. Is. 46 : 3., **מִנִּי** 30 : 11.

The Preposition and Illustrative Particle **אֵת**.

§ 676. The *Illustrative* **אֵת** (= **וְ** *it is*, Chald. **אֵתְרִי**, Syr. **ܐܬܝܬܝܐ**, see § 73. 2. *b.*) is placed before the name of a person or thing, to point out its connection with a preceding or following verb, and corresponds nearly in its use to the Latin *scilicet*, or the English phrase *to wit*. When the verb is active transitive, this particle indicates the *object* of the action which the verb denotes, e. g. "In the beginning God created **אֵת הַשָּׁמַיִם** *to wit* the heavens," Gen. 1 : 1.; and as this is the most frequent use of **אֵת**, it has thence been termed the sign of the accusative. Occasionally however we find it employed after the passive of active transitive verbs, and also after neuter verbs; in which case it serves to point out the *subject* (see § 833. 3. *note.*). A striking proof that the value and use of this particle is such as we have described, is to be found in the passage **וְיָשֹׁבֵר אָנֹכִי דְבָר אֶדְוֶהֶרָךְ** "that they may bring us an answer, *to wit* the way," Deut. 1 : 22.

§ 677. The *Preposition* **אֵת** *with, by, near*, is held to be a contraction for **אֶתְרֵ** *vicinity* from **אֶתֶר** *to be near* (§ 77. 2.). This particle is usually employed to denote intimate connection or companionship between one subject of an intransitive verb and another, e. g. "Enoch walked **אֵת אֱלֹהִים** *with* God," Gen. 5 : 24., "fulness of joy is **אֶתֶר־נִיחָה** *near* thy countenance," Ps. 16 : 11.

§ 678. Both the illustrative and the prepositional **אֵת** when connected with a following word by means of Makkeph, shorten the vowel

(₋) into (₋) (§ 70. 2. a.). Accordingly when placed before nouns as separate words, the context alone can determine whether **אִתִּי** or **אֶתְּ** in a given instance be the illustrative particle or the preposition. But when joined to the pronominal suffixes, they are distinguished from each other by taking different vowels, the illustrative particle receiving in such case the vowel *ō*, thus **אִתִּי** *me*; while the preposition shortens its former (₋) into (₋) (§ 101. 2. b.), and consequently receives Daghesth forte in **י**, thus **אִתִּי** *with me*. The following are the modes in which the suffixes are taken by each.

SINGULAR.

	אִתִּי		אִתִּי	C.	1.
אִתְּךָ	אִתְּךָ	אִתְּךָ	אִתְּךָ	M.	} 2.
	אִתְּךָ		אִתְּךָ	F.	
	אִתִּי		אִתִּי	M.	} 3.
	אִתִּיהָ		אִתִּיהָ	F.	

PLURAL.

	אִתְּכֶם		אִתְּכֶם	C.	1.
אִתְּכֶם	אִתְּכֶם	אִתְּכֶם	אִתְּכֶם	M.	} 2.
	אִתְּכֶם		אִתְּכֶם	F.	
	אִתְּכֶם		אִתְּכֶם	M.	} 3.
	אִתְּכֶם		אִתְּכֶם	F.	

§ 679. Both these particles appear occasionally with (₋), although not followed by Makkeph, as in Ps. 47 : 5. 60 : 2. Prov. 3 : 12. With the illustrative particle the suffix of the sec. pers. masc. sing. is once written in pause with **י** paragodic, viz. **אִתְּךָ** Ex. 29 : 35. for **אִתְּךָ**; and also that of the third pers. fem. plur., viz. **אִתְּהֶן** Ex. 35 : 26. for **אִתְּהֶן**. The suffix of the sec. pers. fem. sing. is once added to the preposition **אֶתְּ** with its proper vowel of union (₋) instead of (₋), viz. **אֶתְּךָ** Is. 54 : 10. for **אֶתְּךָ**.

§ 680. To some prepositions the fragmentary pronouns are prefixed by means of the vowel (₋), thus **אֶתְּכֶם**; the prepositions in such cases assuming the form of nouns in the plural construct, which they really are (§ 667. 1.). They consist for the most part of such as include the idea of a substantive, e. g. **אֶתְּךָ** *after* (hinder part), **בֵּין** *between* (interval), **עַד** *unto* (progress), **עַל** *over* (height), **תַּחַת** *under* (lower part). The same vowel of union is taken by the preposition

אל *to*, probably to distinguish it from אל *god*. Frequently they assume the form of the plural construct when without a suffix, e. g. עלי Num. 24 : 6. Job 6 : 25. 29 : 3., עלי Num. 24 : 20, 24., עלי Job 3 : 22. 5 : 26. 29 : 19. The preposition בין occasionally takes the feminine plural termination ון, to which the suffixes are added as to nouns in the feminine plural (see § 587. 2. *b.*), thus ביןונני. To the four prepositions אחרי, אל, על, and בין, the suffixes are joined as follows.

SINGULAR.

	בין	על	אל	אחרי	c.	1.
	ביןה	עלה	אלה	אחריה	m.	} 2.
	_____	עלה	_____	אחריה	f.	
	ביןו	עלו	אלו	אחריו	m.	} 3.
	_____	_____	_____	אחריה	f.	

PLURAL.

	ביןנינו	עלינו	אלינו	אחרינו	c.	1.
	ביןכם	עליכם	אליכם	אחריכם	m.	} 2.
	_____	_____	_____	אחריכם	f.	
	ביןהם	עליהם	אליהם	אחריהם	m.	} 3.
	_____	_____	_____	אחריהם	f.	

§ 681. The remaining prepositions receive the suffixes without any peculiarity, e. g. בעד, בלד, בגלל, בלתי; *first. pers.* בעדי, לבדי, בלתי; *sec. pers.* בעדה, לבדה, בלתי, &c.

§ 682. Some adverbs are by their meaning rendered capable of receiving the fragmentary personal pronouns; and as they include for the most part the idea of action or existence, they take the suffixes of the verbs, and frequently with an intervening נ epenthetic, e. g. הן or הנה behold, עוד yet, יש it is, אין it is not, אי where.

1. הן, with הה parag. הנה. *First pers.* הנהי behold me, Is. 65 : 17, 18., הנהי behold us, Jer. 3 : 22.; when in pause, the first נ retains its vowel (_), and consequently receives Daghesth conservative (§ 33. 1.), e. g. הנהי Gen. 22 : 11. Is. 65 : 1., הנהי Job 38 : 35.; occasionally it takes (,) for (_), which gives rise to an additional Daghesth in the second נ, e. g. הנהי Gen. 22 : 7. 27 : 18., הנהי Gen. 44 : 16. 50 : 18. Num. 14 : 40. *Sec. pers. masc. sing.* הנה, once הנה 2 Kings 7 : 2., in pause הנה; fem. הנה, in pause הנה Gen. 16 : 11.; masc. plur.

הָיָה Deut. 1:10. *Third pers. masc. sing.* הָיָה Num. 23:17. or הָיָה Jer. 18:3., plur. הָיוּ Gen. 47:1.

2. עָד. *First pers.* עָדָנִי. *Sec. pers.* עָדָה, עָדָם. *Third pers.* עָדָה for עָדָה Gen. 18:23., עָדָם.

3. בָּלָחִי. *First pers.* בָּלָחִי Hos. 13:4. *Sec. pers.* בָּלָחָה 1 Sam. 2:2.

4. יָשׁ. *Sec. pers.* יָשָׁה, יָשָׁם, or יָשָׁם Deut. 13:4. *Third pers.* יָשָׁה Deut. 29:14. 1 Sam. 14:39. 23:23.

5. אָיִן constr. of אָיִן. *First pers.* אָיִנִּי. *Sec. pers.* אָיִנָּה. *Third pers.* אָיִנָּה for אָיִנָּה, אָיִנָּה Gen. 7:8., אָיִן, poet. אָיִנִּי Ps. 73:5.

6. אֵי constr. of אֵי, with הָ parag. אֵיהָ Gen. 22:7. *Sec. pers.* אֵיָה Gen. 3:9. *Third pers.* אֵיהָ Ex. 2:20., אֵיהָ Is. 19:12.

CONJUNCTIONS.

§ 683. *Conjunctions* (מְלֵי הַחֲבֵר) are particles which connect two or more simple sentences, or those parts of such sentences as do not coincide, and thus serve to combine them into one. They are mostly derivative, and consist of one, two, or three letters each; they are formed from other particles, from pronouns, or lastly from verbs. We shall divide them according to their force and signification into copulative, conditional, causative, and disjunctive.

§ 684. The simple *copulative* conjunction *and* is represented in Hebrew by the inseparable particle וְ, called וְ conjunctive, which is used to point out a close connection between the word to which it is prefixed and the one preceding it, e. g. אָדָם וְאִשְׁתּוֹ *Adam and his wife*. There are likewise two separable copulatives, וְ and וְ also. The וְ conjunctive is originally prefixed with Sh'wa; but frequently the laws of Hebrew orthoëpy cause it to receive a vowel. Thus,

1. When prefixed to a word whose first letter has Sh'wa, in order to prevent the concurrence of two vowelless letters, the conjunction וְ, instead of the vowel *i*, which it should take by the general rule § 104. 1. *a.*, prefers its homogeneous *u*, in which it quiesces (§ 92. 3.), e. g. וְבָאֵרֶץ for וְבָאֵרֶץ, וְבָרִים for וְבָרִים.

2. When followed by וְ, the latter causes the conjunction to take its homogeneous vowel *i*, in which it then rests, e. g. וְיָדָה for וְיָדָה, וְיָמִי for וְיָמִי. The influence of וְ reaches the conjunction even through an intervening וְ or וְ, and causes it to take the same vowel (§ 19. 3. *note.*), e. g. וְהִיָּתָם Josh. 8:4. Zech. 8:13. for וְהִיָּתָם, וְהִיָּתָם Ezek. 37:5, 6, 14.

3. *a.* When followed by one of the letters ב, פ, מ, of the same organ (§ 6), ך conjunctive rests in its homogeneous *u*, even when, such initial letter being provided with a vowel of its own, the first rule above given does not apply, e. g. וּבְדָרְךָ, וּמִשְׁפָּחָם, וְיִשְׂרָאֵל. This peculiarity arises from the difficulty of enunciating two labials in immediate succession;* which must be done were the utterance of the ך allowed to depend on the vowel of the succeeding letter, as וּבְדָרְךָ, &c. : to prevent this, the laws of euphony compel the labial ך to resign its consonantal power, and rest in its homogeneous *u* (§ 92. 3.).

b. When the first syllable of a word bears a disjunctive accent, a prefixed ך conjunctive generally takes (,), in order that the accent may be preceded by a vowel (see § 671), e. g. וְלִיָּהוּ Josh. 1: 8., וְשִׁמְךָ Ezek. 27: 17. And even if the first letter be a labial, e. g. וְלִיָּהוּ Gen. 1: 2., וְגֵאָה 1 Sam. 18: 16., וְסִפְחָהּ Is. 24: 17., וְמִמֶּנִּי Gen. 19: 19., וְמִתְּחִלָּה Ezek. 28: 8.

§ 685. The *conditional* conjunctions are אִם and כִּי *if*, אִם *if not*, but, אֲזַי *then*, לִי *if*.

§ 686. The *causal* conjunctions are אֲשֶׁר *that, because* (ὅτι, quòd), כַּאֲשֶׁר *as, so as* (quemadmodum), יַעַן *because*, לְכֵן or כֵּן *therefore*, לְמַדָּה *wherefore*, לְמַעַן *on account of*, עַקֵּב *because*, כֵּן *lest*.

§ 687. The *disjunctive* conjunctions are אֶל, לֹא and בִּלְבֹד *not*, אֲבָּא *but*, כִּי *only*, אוֹ *or*, לֹא־כִי *unless*.

Remarks on *Waw* Conjunctive.

§ 688. The particle *Waw* Conjunctive (וְ), the explanation of whose origin was long left unattempted, has lately been fancifully supposed to derive its connecting power from the meaning of its name, וְ *a hook*! We hope, however, to be able to show satisfactorily that both the origin and force of this particle are to be found like those of ך conversive in the verb of existence הָיָה = הָיָהָ.

§ 689. If we examine into the nature of the simple conjunction, we shall find that its chief use is to connect nouns and verbs, or the names of things and actions, by means of the fundamental idea common to both, viz. that of *existence*. In the phrase, "Moses and Aaron preached

* For the same reason in both Sanscrit and Greek, when two aspirated syllables concur, the first aspirate is changed into a mute, e. g. *πειρίηται* for *περίηται*.

and prayed," the first *and* serves to connect the state of existence implied in the name *Moses* with that of *Aaron*, and the second to connect the verbs *preached* and *prayed* by the common medium of the existence inherent in both. It thus prevents the necessity for repeating those parts of two or more simple sentences which coincide by connecting together those which do not. So that the single proposition, "God created the heavens *and* the earth," is equivalent to "God created the heavens," "God created the earth;" and by connecting both their subjects and predicates, the phrase given above is made to contain the four following distinct statements, viz. "Moses preached," "Moses prayed," "Aaron preached," "Aaron prayed."

§ 690. The Hebrew conjunctive particle γ is, we are satisfied, a fragment of the verb of existence $\text{הָיָה} = \text{הָיָה}$, which, being prefixed to the name of a person, a thing, or an action, connects with it the essential part, viz. the existence, of a preceding noun or verb.* When employed as a mere conjunction, it is destitute of a vowel; but when prefixed to a verb in the future tense for the additional purpose of converting it into an imperfect, it takes the vowel ($_$) (see § 214. 1.). As the two particles γ and γ have thus an identity of origin, it is easy to conceive in what manner the latter acquires its conjunctive as well as conversive power (§ 214. 1.).

§ 691. This hypothesis, which deduces the definite article הַ , γ conjunctive, and γ conversive, from the same source, presents us with the means of throwing light on certain phenomena which have not hitherto been satisfactorily explained. We allude to the fact, that in the Samaritan text of the Pentateuch we find הַ employed for γ conversive, e. g. $\text{וַיְהִי בַּיּוֹם הַהוּא}$ Gen. 1:15. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$ 7:12, 17. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$, $\text{וַיְהִי בַּיּוֹם הַהוּא}$ 7:23. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$, $\text{וַיְהִי בַּיּוֹם הַהוּא}$ 14:13. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$, &c., and for γ conjunctive, e. g. $\text{וַיְהִי בַּיּוֹם הַהוּא}$ Gen. 1:16. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$, $\text{וַיְהִי בַּיּוֹם הַהוּא}$ Ex. 3:19. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$, &c.; and *vice versa* that γ is sometimes used for the article הַ , e. g. $\text{וַיְהִי בַּיּוֹם הַהוּא}$ Gen. 17:21. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$, $\text{וַיְהִי בַּיּוֹם הַהוּא}$ 22:29. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$, $\text{וַיְהִי בַּיּוֹם הַהוּא}$ 25:13. for $\text{וַיְהִי בַּיּוֹם הַהוּא}$, &c. (See Gesenius's *Lehrgebäude*, § 87. Anm. 3.). We would merely ask in conclusion, On what other principle than a community of origin and consequently of radical meaning can the frequent interchange of these particles be accounted for?

* As a proof of the origin of this particle, we occasionally find it employed in lieu of the verb of existence, e. g. $\text{וַיְהִי בַּיּוֹם הַהוּא}$ in *Ramah*, THAT IS, in his city, 1 Sam. 28:3. Comp. Ps. 68:10. Job 10:17.

INDEX TO VOL. I.

The figures, except those with *p.* (*page*) prefixed, refer to the *sections*.

A.

Accents, 47—69; their origin, 47 *n.*; disjunctive and conjunctive, 47—50; prepositive and postpositive, 51; poetical and prosaic, 52; position of, 53—58, on nouns, 56, on verbs, 57, on nouns and verbs with suffixes, 58; distinctive use of, 59; retrocession of, 60, 61.

Addition of consonants, 79—82.

Adjectives, 605—608.

Adverbs, 657—665.

Aleph, 2, 3; commutation of, 73; transposition of, 74; rejection of, 76, 77; addition of, 80, 82; peculiarities of, 87—90, 421.

Aleph, prosthetic, 80.

Alphabet, Hebrew, Samaritan, and Rabinic, 2, 3; Sanscrit, Bengalee, and Ethiopic, construction of, 9; Cherokee, construction of, 9 *n.*

Anomalous nouns, 604.

Aphæresis, 76.

Apocope, 78.

Arabic vowels, 11 *n.*; solar letters, 35, personal pronouns, 125—130; active and neuter verbs, 133 *n.*; modes of verbs, 210 *n.*; imperfect tense, 213 *n.*; nouns used adverbially, 658 *n.*

Article, definite, 628—631.

Aspirates, 7; their reception of Daghesh lene, 36—43.

Assimilation, 77. 2., 314, 334.

B.

Beth, 2, 3; its reception of Daghesh lene, 36—43; commutation of, 73.

B'ghadh K'phath letters. See Aspirates.

C.

Çamech, 2, 3; commutation of, 73; transposition of, 74.

Caph, 2, 3; its reception of Daghesh lene, 36—43; commutation of, 73; rejection of, 76.

Cardinal numbers, 610—622.

Ceghol, 12, 13; commutation of, 102.

Chaldee personal pronouns, 125—130.

Commutation of consonants, 73; of vowels, 100—102.

Conjunctions, 683—691.

Conjunctive accents, 50.

Consonants, commutation of, 73; transposition of, 74; rejection of, 75—78; addition of, 79—82.

Construct state, 567; singular, 568—573; plural, 579—583.

Contraction, 77—1.

D.

Daghesh, 26—43; forte, 27—35, compensative and conservative, 32; lene, 36—43, insertion of, 38—43.

Daleth, 2, 3; its reception of Daghesh lene, 36—43; commutation of, 73.

Definite article, 628—631.

Demonstrative pronouns, 632—634; remarks on, 656—658.

Dentals, 6; commutation of, 73.

Dual number, formation of, 562—564; construct of, 579.

E.

Epenthesis, 81.

Ethiopic personal pronouns, 125—130.

Etymology, 110—693.

Euphony, changes arising from, 72—82.

F.

Final letters, 5.

Fractional numbers, 627.

Future tense, 155; formation of, 162; paragoric, 204—207; apococate, 208—211.

G.

Genders of nouns, 493—497.

Gimel, 2, 3; its reception of Daghesh lene, 36—43; commutation of, 73.

Gutturals, 6; commutation of, 73; peculiarities of, 84, 85.

H.

- Hayin, 2, 3; commutation of, 73; peculiarities of, 85. 3.
 He, 2, 3; its reception of Mappik, 44; of Raphe, 594. 2.; commutation of, 73, 439, 572; transposition of, 74; rejection of, 76—78, 439. 2., 670; addition of, 80, 82; peculiarities of, 85. 4., 437—439.
 He paragoric, 204—207; interrogative, 642—645; directive, 647—649.
 Hhateph Pattahh, Hhateph Ceghol, and Hhateph Kamets, 20—22.
 Hheth, 2, 3; commutation of, 73; peculiarities of, 85. 2.
 Hhirik Gadhol, 12, 13; its immutability, 100. 1.
 Hhirik Katon, 12, 13; commutation of, 102.
 Hholem, 12, 13; commutation of, 100, 101; rejection of, 103.
 Hiph'hil, 135, 136; formation and signification of, 147, 148; inflection of, 186—190.
 Hithpa'hel, 135, 136; formation and signification of, 151—154; inflection of, 197—202.
 Hoph'hal, 135, 136; formation and signification of, 149, 150; inflection of, 191—196.

I.

- Imperative mode, 157; formation of, 163.
 Imperfect letters, 7; peculiarities of, 83—98.
 Imperfect verbs, 251—470.
 Indicative mode, 155; formation of, 160, 162.
 Infinitive mode, 156; formation of, 161.
 Interjections, 692, 693.
 Interrogative pronouns, 638—641; particle, 642—645.

K.

- Kal, 135, 136; formation and signification of, 138, 139; inflection of, 160—166.
 Kamets, 12, 13; commutation of, 100, 101; rejection of, 103.
 Kamets Hhatuph, 12, 13; mode of distinguishing it from Kamets, 24, 25; commutation of, 102.
 Kibbuts, 12, 13; commutation of, 102.
 Koph, 2, 3; commutation of, 73.
 K'ri and K'thibh, 71.
 Kushoi, 45 a.

L.

- Labials, 6; commutation of, 73.
 Lamedh, 2, 3; commutation of, 73; assimilation of, 77. 2., 334.

- Letters, Hebrew, 1—8; number of, 9; their powers and representatives, 3; order of, 4; final and extended, 5; perfect and imperfect, 7; radical and servile, 8; imperfect, peculiarities of, 83—98; numerical powers of, 623 a.
 Linguals, 6; commutation of, 73.
 Liquids, 6; commutation of, 73; insertion of, 81.

M.

- Makkeph, 70.
 Mappik, 44.
 Matres lectionis, 9.
 Mem, 2, 3; commutation of, 73; rejection of, 78, 579.
 Methagh, 62—69; absolute use of, 63; relative use of, 64—69.
 Milra'h and Mil'hel, 53.
 Modes of verbs, 155—157; indicative, 155; infinitive, 156; imperative, 157; optative and potential, 204—207.
 Multiliteral nouns, 547, 548.

N.

- Niph'hal, 135, 136; formation and signification of, 140, 141; inflection of, 167—179.
 Nouns, 490—604; accent on, 56, 58; genders of, 493—497; derivative, formation of, 498—558, from perfect verbs, 501—516, from imperfect verbs, 517—541, quadriliterals, 542—546, multiliterals, 547, 548; inflections of, 549—583, form of plural, 549—561, of dual, 562—564, formation of singular construct, 568—571, of plural absolute, 574—578, of plural construct, 579—583; with pronominal suffixes, 584—603; anomalous, 604.
 Numbers of nouns, 549—564.
 Numerals, 609—627; cardinal, 610—622; ordinal, 623—626; fractional, 627.
 Nun, 2, 3; commutation of, 73; rejection of, 76—78, 226, 314; addition of, 81, 82.
 Nun epenthetic, 81.

O.

- Optative and potential modes, 204—207.
 Ordinal numbers, 623—626.
 Orthoëpy and Orthography, 1—109.

P.

- Palatals, 6; commutation of, 73.
 Paradigm of perfect verbs, p. 123; verbs p guttural, p. 141; verbs p guttural, p. 146; verbs p guttural, p. 151; verbs p p , p. 154; verbs p p .

p. 159; verbs קָרַח , p. 167; verbs קָרַח , p. 173; verbs קָרַח , p. 199; verbs קָרַח , p. 189; verbs קָרַח , p. 194; Kal with suffixes, p. 210; singular construct, p. 244; plural absolute, p. 248; plural construct, p. 251; nouns with suffixes, p. 256; prepositions and adverbs with suffixes, pp. 277, 279, 280.
 Paragoge, 82.
 Participles, 158; formation of, 164.
 Particles, 650—693.
 Patahh, 12, 13; commutation of, 102.
 Patahh furtive, 23.
 Pause-accents, 105; vowel changes produced by, 106—108; position of, 109.
 Pe, 2, 3; commutation of, 73.
 Perfect letters, 7.
 Perfect verbs, inflection of, 160—250.
 Personal pronouns, 120—123; remarks on, 124—130.
 Pi'heh, 135, 136; formation and signification of, 142—144; inflection of, 173—178.
 Plural nouns, 549—561; formation of absolute, 574—578; of construct, 579—583.
 Postpositive accents, 51.
 Potential mode, 204—207.
 Prepositions, 666—682.
 Prepositive accents, 51.
 Preterite tense, 155; formation of, 160.
 Pronouns, personal, 120—130; demonstrative, 632, 633; relative, 634—637; interrogative, 638—641.

Q.

Quadriliteral verbs, 469, 470; nouns, 542—546.

R.

Rabbinic alphabet, 2; numerical notation, 622 n.
 Radical letters, 8.
 Raphe, 45, 494, 2.
 Retrocession of accent, 60, 61.
 Rejection of consonants, 75—78.
 Relative pronouns, 635—638.
 Remarks on personal pronouns, 124—130; on perfect verbs, 221—250; on verbs בִּגְדָּה guttural, 268—278, on verbs בִּגְדָּה guttural, 291—294, on verbs בִּגְדָּה , 327—334, on verbs בִּגְדָּה , 349—358, on verbs בִּגְדָּה , 384—395, on verbs בִּגְדָּה , 398—401, on verbs בִּגְדָּה , 404—420, on verbs בִּגְדָּה , 422—436, on verbs בִּגְדָּה , 440—462, general, on verbs בִּגְדָּה and בִּגְדָּה , 463, 464, general, on imperfect verbs, 467, 468; on the suffixes of verbs, 480—489; on the suffixes of nouns, 598—603; on the cardinal numbers, 613—622; on the ordinals, 624—626; on Way conjunctive, 688—691.

Resh, 2, 3; commutation of, 73; insertion of, 81; peculiarities of, 85, 1.
 Root, twofold application of the term, 112.
 Rukkh, 45 n.

S.

Samaritan alphabet, 2; pentateuch, its commutation of ש and ס , 691.
 Sanscrit alphabet, 9; vowel changes, 10 n.; personal pronouns, 125—130.
 Semi-vowels, their affinities to vowels, 11; peculiarities of, 86—98.
 Servile letters, 8.
 Shin, 2, 3; commutation of, 73; transposition of, 74.
 Shurek, 12; its immutability, 100, 1.
 Sh'wa simple, 17—19, quiescent and mobile, 18, 19; compound, 20—22.
 Sibilants, 7; commutation of, 73; transposition of, 74, 151.
 Sin, 2, 3; commutation of, 73; transposition of, 74.
 Species of verbs, 135, 136; formation and signification of, 138—154.
 Structure, grammatical, 119.
 Suffixes, pronominal, of verbs, 471—489; of nouns, 584—603; of particles, 673—682.
 Syllables, simple and mixed, 15; new, rise of, 104, 107, 3, 4.
 Syncope, 77.
 Syriac Kushi and Rukkh, 45 n.; personal pronouns, 125—130.

T.

Table of consonants, p. 3; of vowels, p. 14; of accents, pp. 38, 39, 40; of separable personal pronouns, p. 90; of pronominal suffixes of verbs, p. 208; of pronominal suffixes of nouns, p. 254; of cardinal numbers, pp. 262, 264, 265; of ordinal numbers, p. 266.
 Tav, 2, 3; its reception of Dagheshe lena, 36—43, 614; commutation of, 73, 74, 2, 6., 151, 2, 3.; transposition of, 74, 2., 151, 1, 2.
 Tenses of verbs, 155; preterite, 160; future, 162.
 Teshdid, 27 n.
 Teth, 2, 3; commutation of, 73.
 Transposition of consonants, 74.
 Tsadhe, 2, 3; commutation of, 73; transposition of, 74.
 Tsere, 12, 13; commutation of, 100, 101; rejection of, 103.

V.

Verbs, 131—489; accent on, 57, 58; species of, 135, 136; modes of, 155—157; perfect, inflection of, 160—250; imperfect, inflection of, 251—470; בִּגְדָּה

guttural, 254—278, *ו* guttural, 279—394, *ז* guttural, 295—313, *ח*, 315—334, *ט*, 336—358, *ק*, 359—395, *ך*, 396—401, *ץ*, 402—420, *ס*, 421—436, *ע*, 437—464, with two imperfect letters, 465, 466; quadriliterals, 469, 470; with pronominal suffixes, 471—489.

Vowels, 9—14; classification of, 10; affinity to certain consonants, 11; signs by which they are denoted in Hebrew, 12, 13; combination of, with consonants, 14; commutation of, 100—102; rejection of, 103; addition of, 104; changes of, by pause-accents, 105—109.

• W.

Wav, 2, 3; commutation of, 73; trans-

position of, 74; rejection of, 77; addition of, 82; peculiarities of, 91—94, 360.

Wav conjunctive, 684; remarks on, 688—691.

Wav conversive, future, 122—217; preterite, 218—220.

Words, formation of, 110—118.

Writing, Hebrew, 1, 5, 14.

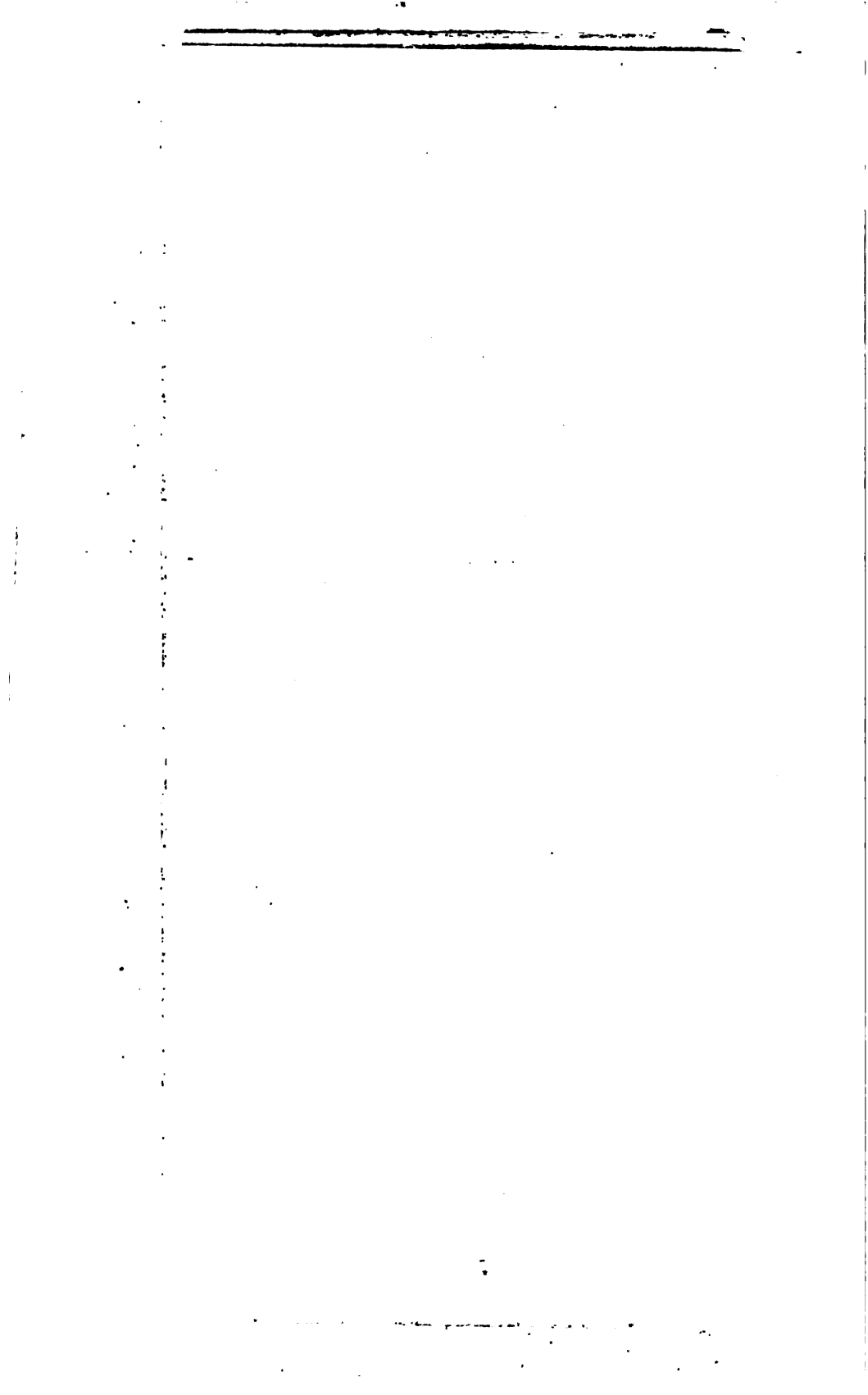
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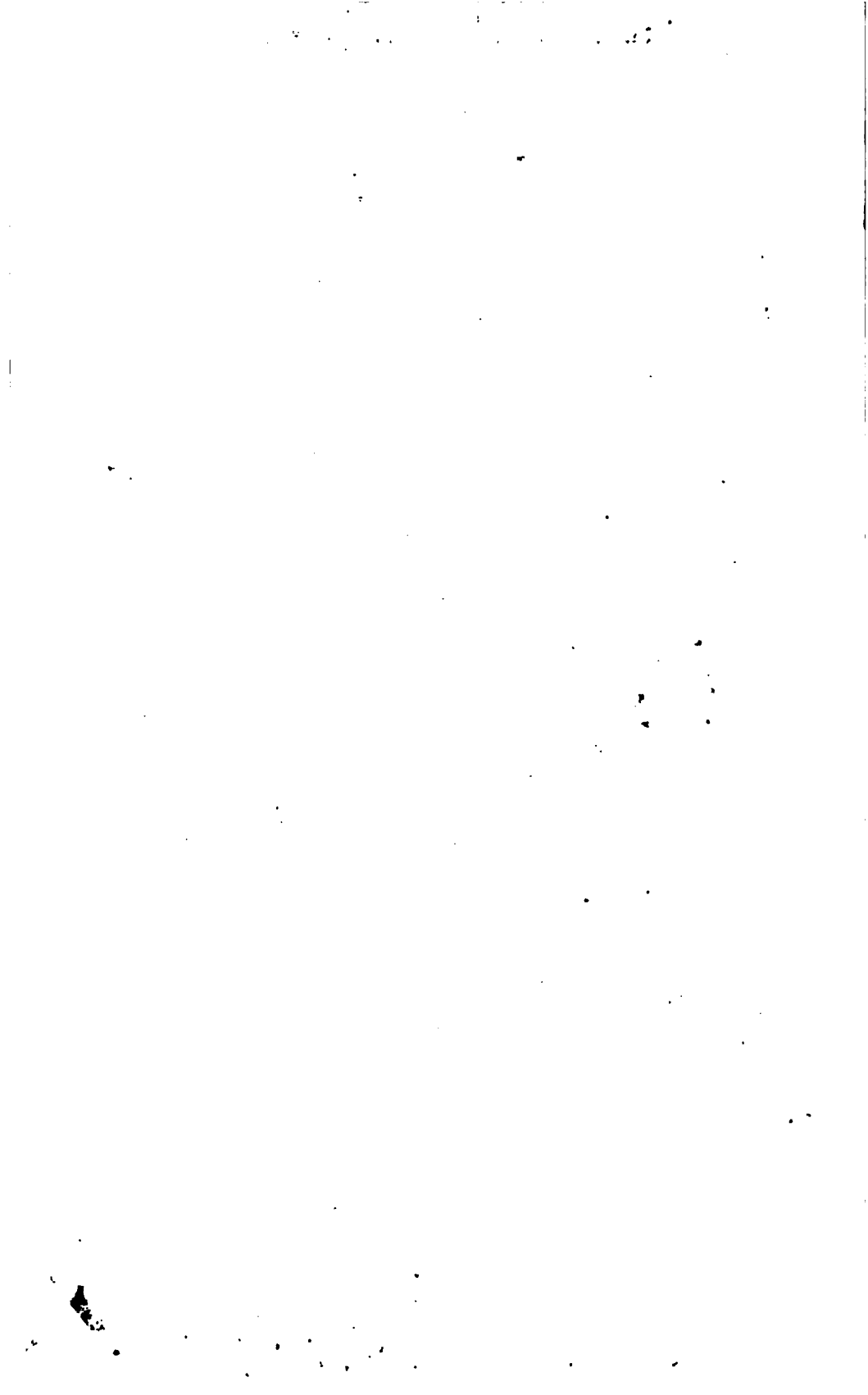
Yodh, 2, 3; commutation of, 73; rejection of, 76, 77, 338; addition of, 82; peculiarities of, 95—98.

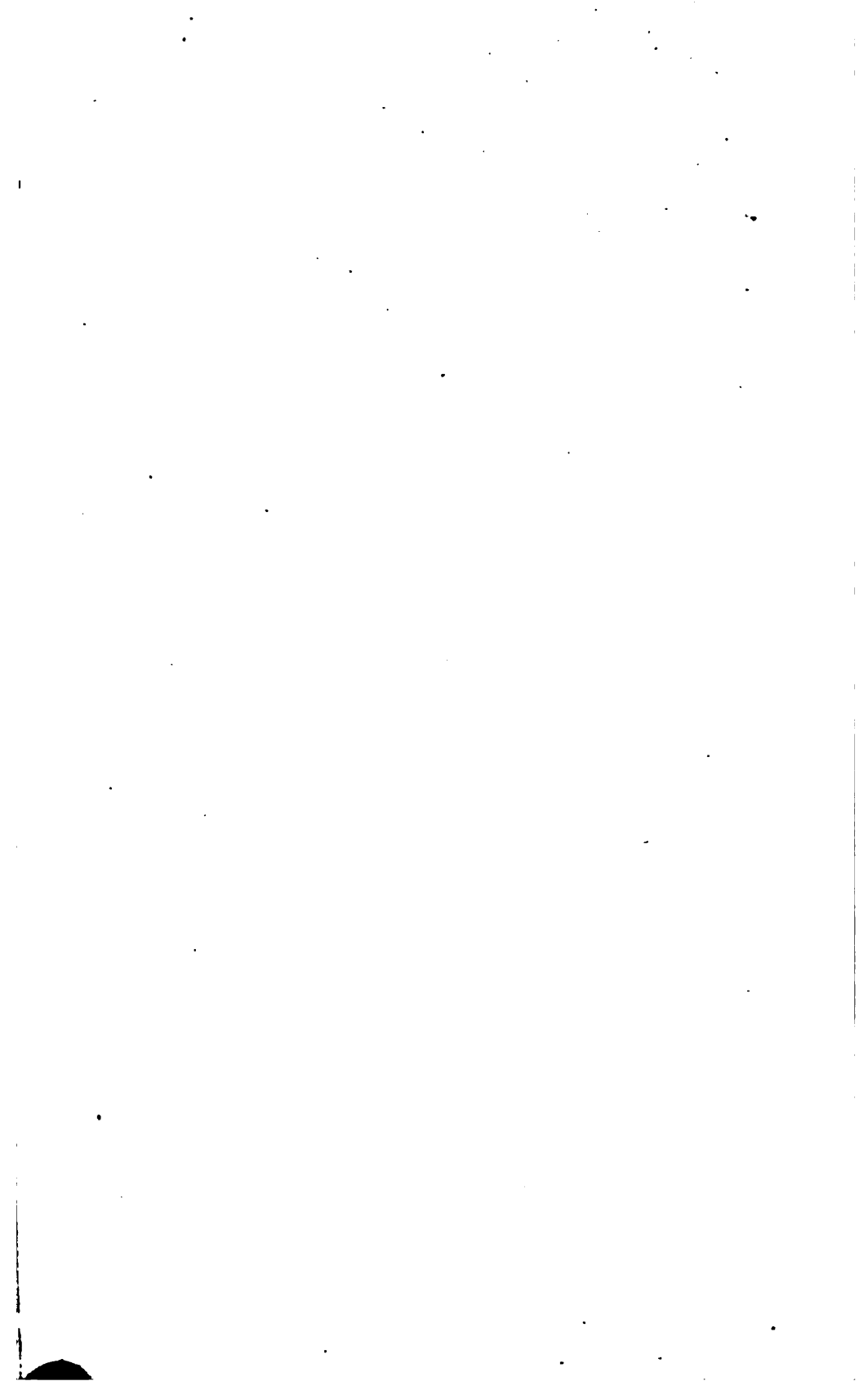
Z.

Zayin, 2, 3; commutation of, 73; transposition of, 74.

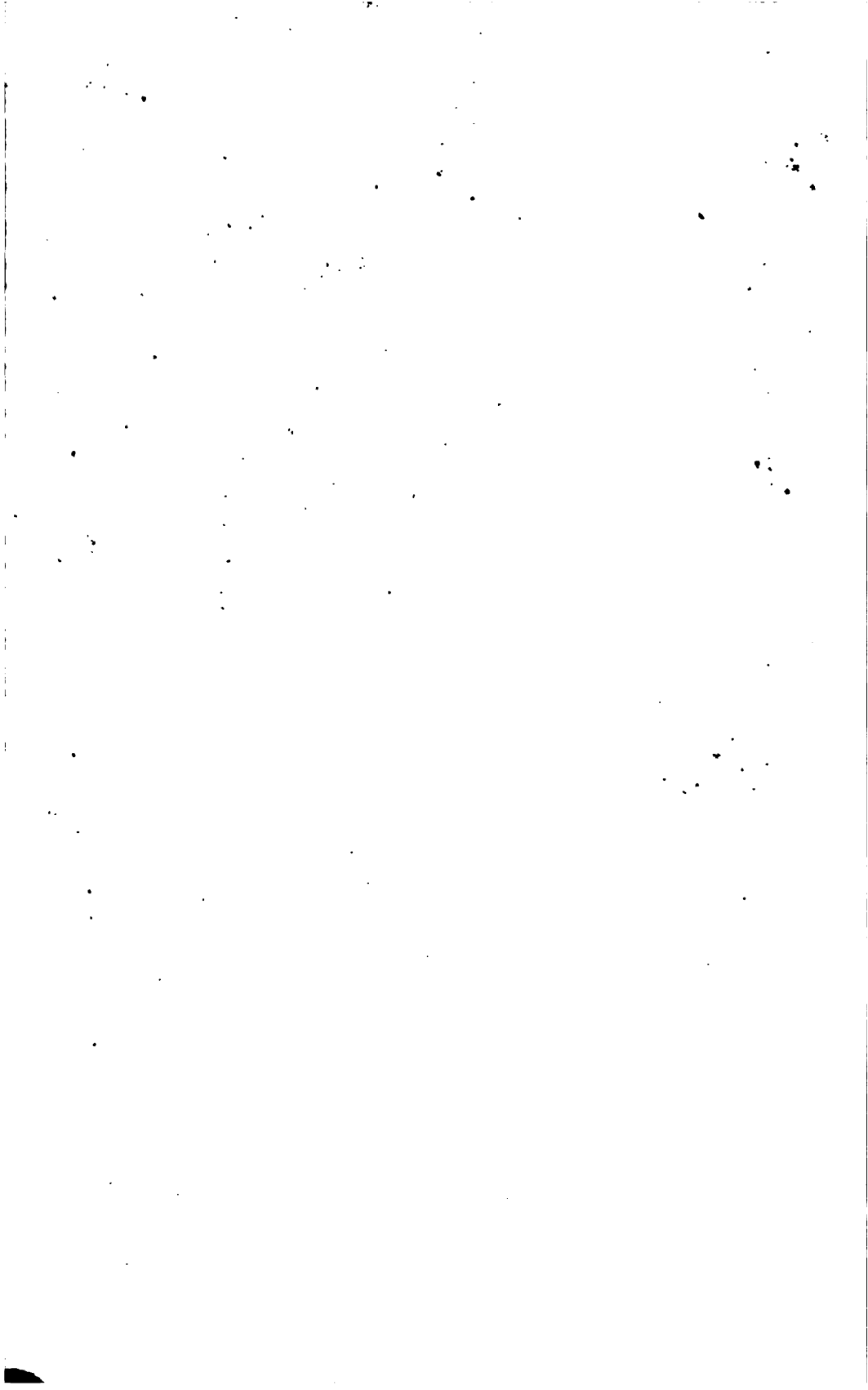
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